

AMERICA

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Chronicle

Home News.—The tariff debate entered a second phase of its existence in the Senate when that body ceased to consider it in Committee of the Whole and began consideration of it in regular session. This involved a new vote on all the schedules voted on before. Charges were made by the Progressive-Democrat coalition that their own ranks had been seriously tampered with by the "Old Guard" in an effort to restore the high rates of the House bill. This was said to have been done by a series of bargainings by which, in return for votes, higher rates were offered constituents of the dissenting Senators, the usual process in tariff making. This charge seems to have been borne out on March 5 when the duties on sugar were raised by a vote of 47-39.

The serious unemployment situation was brought to the fore by a debate in the Senate led by Senator Wagner. He charged that the Administration retort, that unemployment is due to tariff delay, was "tawdry politics." Administration figures of known unemployment on January 1 were 3,100,000 and actual unemployment was supposed to be twice that amount. The President entered

the dispute by predicting that the depression would last not longer than two months and that the month of May would see an improvement. Meanwhile, the Communists profited by the situation by announcing a nationwide series of demonstrations by the unemployed for March 6. Riots occurred all over the country without serious damage. Secretary Woll, of the American Federation of Labor, in a document published on March 3, had expressly placed responsibility for these demonstrations upon the Communist International, the worldwide propaganda agency of the Soviet Government. That the unemployment situation was serious was admitted by all. Part of it was technological unemployment due to the increasing use of labor-saving devices and part of it was due to the depression consequent upon the stock-market crash of last October. The Government building program also turned out to be not as big as the first announcements pretended. The effect of this situation was expected to have serious repercussions on the Stock Exchange.

The anti-Prohibition side of the hearings before the House Judiciary Committee ended on March 4 when Breckenridge Long, former Assistant-Secretary of State, attacked the constitutionality of the Prohibition legislation; Dr. Stewart Paton, of Johns Hopkins University, attacked Prohibition in theory, by stating a moderate drinker has a greater expectancy of life than either a total abstainer or an excessive drinker; and four prominent women: Mrs. Courtlandt Nicoll, of New York, Mrs. Carroll Miller, of Pittsburgh, Mrs. Robert Lovett, of Boston, and Mrs. W. W. Montgomery, Jr., of Philadelphia, united in condemning Prohibition. Representative Linthicum, leader of the House wet bloc, summed up the case. The Prohibition side began on March 6, when Samuel Crowther, a writer, cited telegrams from Henry Ford and Thomas A. Edison in favor of Prohibition. The witness admitted he had solicited these telegrams. Mr. Crowther and other witnesses revealed the line of defense of the Prohibitionists, namely, that Prohibition is the basis of our present prosperity. Mr. Crowther claimed that \$15,000,000,000 had been spent in the last decade on expenditures which would have gone otherwise to buy liquor. Meanwhile, the legislature of the State of Rhode Island adopted a dry law referendum measure. The peculiarity of this measure was that it was framed in such a way that supporters of Prohibition would have to vote "Yes." Opponents of the measure contended that this would deceive many voters whose sentiments were in favor of repeal.

Albania.—On March 3, following differences between the Government and Parliament, the national Cabinet, formed on January 18, 1929, and headed by Kosta Kotto as Premier, tendered its resignation to King Zog I. Subsequently, March 6, the Speaker of Parliament, Pandeli J. Evangheli, succeeded in forming a new Ministry. However, despite the Government crisis the nation at large remained undisturbed. Earlier rumors from Belgrade and Athens that the Catholic tribes of the northern part of the country had revolted against Albania's young ruler, as a protestation against the royal decrees introducing Western reforms, were officially denied.

Argentina.—Elections for membership in the Chamber of Deputies were held on March 2. The election was for the Federal capital and thirteen provinces to select eighty-one deputies who, added to the seventy-seven, whose terms will end in 1932, will occupy the 158 seats of the Chamber. The voting was heavy, but it was not without riots and disturbances. Reports indicated that six persons were killed and twenty injured in consequence. The outbreaks were especially strong in the provinces of Entre Rios, Cordoba, Buenos Aires, and Sante Fe. While the Opposition parties conducted a vigorous campaign to destroy the Irigoyenist majority, early and incomplete results of the balloting seemed to forecast a Government preponderance.

Belgium.—The Belgian Parliament, on February 27, voted favorably on the first Article of the new language law, which provides for the conversion of Ghent University into an entirely Flemish institute of learning. The action of Parliament was not only very joyfully welcomed by the Flemish section of the population, but even non-Flemish Belgians evidenced that they hoped that much good would come out of the concession the Government was making. Premier Jasper in addressing Parliament pointed out that the highest official must be bi-lingual and that Walloons had difficulty in learning to read Flemish. He sought to affect a compromise between the two sections of the people, and on behalf of the Walloons urged the Flemish champions not to expect that the former would rapidly master the Flemish tongue. Other articles of the law not yet disposed of provide that Flanders shall be administered by Flemish officials and Walloon territory by Walloons.—On March 5, the King and Queen of the Belgians left Brussels for Egypt to return the official visit paid by King Fuad to Belgium in 1926.

Brazil.—The Presidential campaign which closed on March 1 brought apparent victory to the Republican candidate, Julio Prestes. Official partial returns four days later gave him more than 700,000 votes, with his chief opponent, the Liberal candidate, Getulio Vargas, only 150,000. On the other hand, both the Liberal and

Conservative press admitted that when full figures were in, especially from outlying districts, the voting would be considerably closer than these first figures indicated. The election was comparatively quiet. Dr. Prestes' success was very gratifying to the incumbent Government and President Washington Luis.

China.—A dispatch from Hongkong by way of London, on February 28, reported that some days earlier bandits had murdered Monsignor Versiglia, Apostolic Vicar in Sinchow, a Salesian, along with Father Caravario and three nuns. According to the Associated Press dispatch the bandits attacked the boat in which the Bishop and the others were traveling and on being refused money, which they demanded, carried off their victims to the mountains and there murdered them. Bishop Versiglia was born in Piedmont, Italy, and founded the first Salesian mission in China.

Dominican Republic.—On February 28, Rafael Estrella Urena was named Provisional President and the following day assumed the Presidential duties. Previously, but consequent on the dissatisfaction and insurrection reported last week, President Vasquez had obtained leave of absence from the country on the score of ill health to be away until the elections in May are over. Dr. Alfonseca, Vice-President, obtained leave to accompany him. When arrangements had been made for their departure, General Estrella Urena, who had been one of the leaders among the insurgents, was made a member of the Cabinet and given the portfolio of Secretary of State for the Interior. In consequence he automatically became provisional President during the absence of President Vasquez and Vice-President Alfonseca. In this way what threatened a week ago to be the beginning of internal unrest was averted and an era of tranquility provided for. The new Provisional President was Minister of Justice and Instruction in the Cabinet in 1926, but resigned after a brief ministry to accept an appointment as Minister to France. As head of the Republican party he is aligned with the three other Opposition groups, known as the Liberal, Nationalist, and Progressive parties, against President Vasquez and his colleagues of the National, Government and Horacista groups. General Urena's first address to the National Assembly emphasized his intention of guaranteeing free elections in May, and to seek an early solution for the country's foreign economic problems. It was in part on the foreign-debt problem that President Vasquez lost his popularity; its decline began when he accepted the Dawes budget plan in April, 1929, recommending that a deficit of over four million dollars be reduced by modifying an extensive program of public works and by dispensing with many Government-owned and operated utilities. In addition he made the unfortunate move of declaring himself a candidate for reelection, when the popular local theory is that Presidents should neither succeed themselves nor prolong their incumbency.

France.—The second Cabinet of Premier André Tardieu, formed on March 2, went before the Chamber three days later and won a vote of confidence on the ministerial declaration by a count of 316 to 263.

Tardieu Wins Vote in Chamber

The session was a stormy one, and had to be adjourned twice by M. Bouisson, President of the Chamber, before the Premier could read his statement and answer the queries of his opponents. The personnel of the new Cabinet differs little from M. Tardieu's first Government. Ten former members appear on the list, but MM. Chéron, Gallet, Hennessey, Hubert, Leygues and Loucheur are replaced by MM. Paul Reynaud, Champetier de Ribes, Fernand David, Raoul Peret, Jacques-Louis Dumesnil, and Laval, in the respective ministries of Finance, Pensions, Agriculture, Justice, Marine and Labor. A new ministry, that of the Budget, was added to the list of sixteen. Before drafting the list, M. Tardieu offered the Left an opportunity to cooperate, which was refused. Nevertheless, M. Dumesnil, of the Radical and Radical-Socialist group, accepted the Marine post, thereby becoming the special object of attack for the members of his former party. In the course of the debate, M. Herriot again tried to break the ranks of the Center by injecting the religious issue and the lay laws, forecasting an early fall for the Tardieu Government if they blocked the application of the fullest State monopoly in education. M. Tardieu announced his intention of giving more of his time to the budget and other domestic questions, leaving the practical leadership of the delegation at London in the hands of M. Briand.

Floods in the southwestern part of France, in the Department of Tarn-et-Garonne and surrounding territory, resulted in heavy loss of life and property early in March.

Floods in Southwest

The most serious damage was reported at Moissac, where it was said that more than 150 persons had been killed and thousands rendered homeless by the failure of a dam on the River Tarn. Several smaller towns suffered proportionately. Besides the destruction of houses, considerable property loss was expected from the inundation of the rich vineyards in the vicinity. No exact estimate of the losses could be made, as communication with the flooded regions was largely cut off. The Premier at once offered an emergency relief measure and, with the President and several Cabinet members, hurried to the region to aid in rescue and relief work.

Germany.—The inter-party strife in the Cabinet was finally amicably adjusted after a week's heated discussions on March 5. By postponing action on President von Hindenburg's income-tax measure a threatened Cabinet crisis was averted and Chancellor Mueller's five-party coalition Ministry was again functioning peacefully. The Cabinet truce which takes full cognizance of the various partisan demands on which the Government parties appeared hopelessly deadlocked enabled the Government to proceed with its program of financial reform and cleared the way for the early ratification of the Young

plan. In the process of inter-party bargaining the agreement reached by the Cabinet seemed to show that the demands upon which the Centrist, Socialist, and German People's parties made contingent their further cooperation had been fundamentally conceded.

Ireland.—After several months of delay, Mr. Fitzgerald Kenny, the Minister for Justice, has announced the members of the Censorship Board set up in accordance with the Censorship of Publication Act. The delay was presumably caused by the hesitancy of those approached to serve on the Board. As constituted, the committee consisted of: Chairman, Canon Boylan, Vice-President of Maynooth College; Professor W. E. Thrift, member of the Dail from Trinity College; P. J. Keawell, of the Department of Posts and Telegraphs; W. B. Joyce, Treasurer of the Central Catholic Library; and W. J. O'Reilly, former member of the Board of Commissioners of National Education. There was universal approval of the choice of members for the Board. The fears expressed by the opponents of censorship that the Act would bring about "tyranny" and "obscurantism" were apparently dispelled. All of the members of the Board are Catholics, except Professor Thrift. Complaints about obscene and objectionable books and magazines are to be referred to the Board, which, in an advisory way, reports to the Minister for Justice. He, in turn, would take legal action in accordance with the recommendations made. Two votes are required to negative recommendations for the suppression of books and papers; a single dissenting member of the Board may be over-ruled by a majority.

In connection with the statistics on marriage, published in our issue of March 1, our correspondent submitted the latest figures on emigration from the Free State. During 1929, the number of emigrants to the United States was 12,171, whereas the quota of those to be admitted was 17,853. The number of emigrants during the past few years were: 1925, 26,431; 1926, 26,063; 1927, 23,793; 1928, 21,684; 1929, 12,171. The remarkable decline between 1928 and 1929 has yet to be explained satisfactorily, according to our correspondent. It was regarded, however, as an indication that there was greater possibility of securing a livelihood at home; this view was not accepted by the farmers and manufacturers, nor by labor leaders who pointed to the large amount of unemployment.

Russia.—In spite of all theorizing that foreign protests against the Soviet persecutions would only drive the Soviet Government to greater extremes, a sudden call for restraint by Joseph Stalin, general secretary of the Communist party, was issued on March 2. Stalin warned against "dizziness," over-confidence in the success of the rural collectivization program, too sudden attempts to change the existing peasant communal system, and too great zeal in demolishing church bells. In the mean-

Censorship Board

Emigration Statistics

Cabinet Truce

Stalin Cautious

while, thousands of peasant families were reported as making their way over the Russian border into Poland.

South Africa.—The Earl of Clarendon was appointed Governor-General of South Africa in succession to the Earl of Athlone, the Queen's brother, whose term of office had been extended two years at the request of the Nationalist Premier, General Hertzog. The easy acceptance of the appointment of the new Governor-General occasioned some surprise, since General Hertzog has insisted vehemently on the principle of complete Home Rule in the South African Union.—A bill for the restriction of immigration passed its second reading in the House of Assembly by a substantial majority. The bill was directed mainly against immigrants from Eastern Europe, who are mostly Jews. In proposing the bill, the Government explained that, during the past six years, the number of British persons in South Africa had declined by 1,850. During the same period, non-British residents increased by 14,577. A large number of these were Palestine Jews. The bill restricting this class of immigrants, according to the Government, imposed no stigma on the Jews, but was an effort of the nation to control its own destiny.

Spain.—Reports of a new recourse to a dictatorship grew out of the disturbances caused by students and radical agitators in the capital on the occasion of Sanchez Guerra's speech, but Premier Berenguer repeated his assurances of confidence in the policy of gradual return to normal political conditions, and expressed the hope that a few weeks would suffice to restore the calm needed for party organization and the holding of local elections. Negotiations were under way for the settlement of a strike of several thousand iron-workers in Sagunto. Minor labor troubles and complaints of unemployment occurred in the south.

Vatican City.—In his annual pre-Lenten address to the preachers of Rome, the Holy Father stressed the need of teaching parents the principles of family discipline, and of guarding against the dangers of improper reading, especially on the part of the young. In connection with the latter topic, the Pontiff referred especially to a recent list of reading matter for youth, presented in Italian newspapers, added that he hoped it was only a preliminary draft of the correct list, as there was much in its present content which was dangerous or harmful.

Disarmament.—Little progress was reported from the London Naval Conference, still held up by the Cabinet delays in France. The American delegation was said to be divided on the question of including a political element in the proposed treaty, thereby satisfying the French principles. A plea for reduction was broadcast by Senator Borah, from Washington, on March 1, and a cablegram urging reduction, signed by 1,200 persons, was sent

to the American delegates by Raymond Fosdick, which was merely acknowledged. The Fosdick message only brought into greater distinctness the contradiction between parity, at an estimated cost of \$1,000,000,000, and reduction. On March 5, however, Secretary Stimson issued the following statement:

There seems to be an impression that the work of the American delegation at this Conference is likely to result in an increase instead of a reduction in the tonnage of the navies of the world.

The surest way to answer that is to give such results as seem to be within reach up to date. The plan which in its essentials appears to be acceptable to America and Great Britain provides for a net reduction in the tonnage of the American fleet, in capital ships, cruisers, destroyers and submarines, built, building and appropriated for, of over 200,000 tons and an even larger reduction on the part of the British fleet.

If vessels authorized but not commenced were included in existing fleets, the amount of reduction would be much greater.

Of course these reductions are contingent upon some reduction being made in the fleets of other Powers.

Some doubt existed as to the figures from which the Secretary drew his deductions. It was pointed out that he did not consider the fleet as it stood at the beginning of the Conference but as it would in 1936 had there been no London Conference; hence a considerable number of ships not built were included in the calculations. The plan too, was based on Anglo-American prospects of agreement, which, in their turn, depended upon the attitude of France. M. Briand, in returning to the Conference, was expected to play an important part.

League of Nations.—Edwin C. Wilson, First Secretary of the American Embassy in Paris, was instructed by the United States Government to be present as observer at the "customs-truce" conference opening in Geneva on February 17. The conference was called in order to deal with the proposed tariff truce, with the facilitating of economic relations, "and especially by reducing hindrances to trade." Fifteen Ministers of Commerce, three former Finance Ministers, and one Foreign Minister, were present at the opening session, where the needs of the smaller nations were dwelt upon.

Customs Conference

Next week Irving T. McDonald, whose theatrical experience qualifies him to speak with authority, will grapple with the old question of public demand in the theater in his usual bright and chatty way.

John Edward Dineen, who is a new writer in our columns and who will be heard from again, will write "In Behalf of Jargon." Having read a large number of the works of the apostles of modernity, he is moved to ask a few questions.

Mary Gordon was sent by her paper to look for some human interest. She found her first story at five-thirty Mass in a church in St. Louis.

The Rev. Dr. Edwin T. Kaiser will tell the fascinating story of Padre Gemelli, who passed from atheism to the priesthood and founded a Catholic university at Milan. His life is a parable of Catholic Action in modern days.

Advice for Lenten Preachers

Stimson's Statement

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A Man of Small Affairs

HE was a village carpenter, his neighbors thought, a man of small affairs. In that part of the world few events were limned on large canvasses. He had a little shop in which he worked quietly, now at some article of humble household furniture, but mostly at odds and ends of jobs which some busy housewife wanted finished in a hurry. He made a competence, but not much more, and he lived contented in a village called Nazareth, with Mary and a little boy named Jesus.

What his neighbors thought him, was, on the evidence they could gather, quite true. Joseph was a man of small affairs in a small village, but by attending to those affairs, he found food and shelter for the Queen of Heaven and her Divine Son. The neighbors could not know that those tired kindly eyes had looked upon the glory and the infinite pathos of Bethlehem. They did not know that he had held converse with angels, or that in his little home he revered the Queen of Angels, and adored the Creator of the flaming cherubim. He did not talk about these things. So they thought him what his outward life proclaimed him; a man of small affairs, and nothing more.

Most of us are men and women in reality of small affairs. To Joseph, God gave the stewardship in His Son's house. There with hands knotted and gnarled by toil, and with the prayer of adoration in his heart, Joseph ministered. To us, God assigns a humbler stewardship. But there is inspiration in that thought, and it is this: that by continued and faithful attention to little things, we too can minister to Jesus, our Saviour, and to His Immaculate Mother.

The father who works hard all day to keep a roof over the head of his wife and children, can be another Joseph. Whosoever receiveth one little child in My Name, receiveth Me, says Our Lord. The mother who lives in peace and harmony with her husband, can be as Mary was to Joseph, a helpmate, who makes the home a true sanctuary. The teacher in the school, striving with

humble ill-requited toil to train the little brothers and sisters of the Christ Child, is in very truth another Joseph. The priest at the altar, and in the tribunal of penance is the guardian of Christ, as Joseph was, and the father of our holy Catholic people. Every man and every woman engaged in labor, manual or mental, that makes the world brighter for some dark soul, or a cross a little lighter, or a heart a little braver and happier, can be another Joseph. Whatsoever ye do to these My least brethren ye do unto Me.

May Joseph, reckoned by his neighbors a man of small affairs, teach us how to make our small affairs a golden staircase that will bring us to Jesus and Mary, and to him, their faithful guardian.

Mr. Marshall and Mr. Belloc

IN the March issue of the *Atlantic Monthly*, Charles C. Marshall returns to his charges against the American citizenship of Catholics, and he is answered by Hilaire Belloc. Mr. Marshall's contribution is chiefly interesting in that he exhibits a third phase of his ever-changing thought. While denying the contention of Walter Lippmann that he considers the State to be absolute in its demands over conscience, he sees, as the foundation of our institutions, an "ultimate moral determination by the free mind and conscience, *balanced* by the consensus of opinion working out through majorities and minorities." [Italics ours.] This free mind is to be independent of ecclesiastical authority, as of State authority. The "balance" added to it by the majority opinion does not appear to Mr. Marshall to subject the conscience to that majority.

Mr. Belloc sums up Mr. Marshall's thesis in three heads, with one of which he disagrees, and with the other two of which he agrees. He points out that Mr. Marshall, in imputing to the Church the desire of destroying bodies conflicting with it, neglects to notice that the working out of the Church's principles must be and has always been, in accord with another principle, that of Justice, and in particular of justice towards the rights of already existing minorities. As to Mr. Marshall's contention that the Church produces a citizen other than that conceived as the ideal citizen of his ideal State, Mr. Belloc agrees that it is exact. But, says he, Mr. Marshall's concept of the State is not the Christian concept, but of a State absolute in that it does not tolerate any authority other than its own, and he admits that this concept is the usual one outside the field of Catholic thought since, and because of, the Protestant Reformation. With the third point, therefore, that the Church must inevitably come into conflict with such a State as conceived by Mr. Marshall, Mr. Belloc also is in full agreement. Everybody will recognize this as one of Mr. Belloc's favorite theses.

Americans will derive a not inconsiderable amount of quiet amusement out of this new venture by Mr. Marshall. Belloc is so immeasurably his superior in historical knowledge, philosophical exactitude, and precision of language, that, on the ground of pure thought, the outcome is foredoomed. On the other hand, it is clear that Mr. Marshall is not arguing on the abstract grounds of

general truth but on the concrete, particular situation in the United States. This situation Mr. Belloc admits at the outset of his paper that he is completely unable to understand. If he did understand it, he would have been able to point out to Mr. Marshall that his conception of the American system is awry. The American Constitution is such at present that it cannot conflict with the Church, as was proved in the crucial question of education by the Supreme Court's decision in the Oregon Case, and moreover, our Federal legislators cannot bring the Catholic conscience into conflict with the American State without violating that Constitution.

For Americans, this is the crucial point, and it is, we confess, not a little surprising that the editors of the *Atlantic* chose an Englishman to debate this question with Mr. Marshall. If Mr. Marshall will read the debates of the Constitutional Convention, he will see that our Constitution looks to no such thing as the abstract State, of which Mr. Marshall, and Hegel before him, dreams, but to a divided sovereignty in which the powers of the Federal Government are strictly limited by the written document which cannot be changed except by the cumbersome process of amendment. Mr. Belloc, by an unerring instinct, has sensed this point when he treats Mr. Marshall's concept as his own private idea and tacitly refuses to admit that it is the American idea. It would add much to the discussion to which we are evidently to be submitted in the *Atlantic*, if someone who knows the Constitution and the tradition of the Supreme Court were to point out Mr. Marshall's fallacies from the purely American legal standpoint.

Prayers for Russia

AS the day approaches on which the Pope requested services in all our churches for persecuted Russia, it is important to recall the purpose for which this is to be done. It cannot be said that the Holy Father had in mind a political agitation against the Government of Russia. Perhaps no one knows as well as he how little human means can avail in such a case. He has seen various such movements result merely in an intensification of severity against religion and our civilization. He must, therefore, have pondered long and seriously before he took the momentous step which he did take.

What the Pope principally desired was something far remote from mere agitation. In writing his letter to the Cardinal Vicar of Rome and asking for prayers in all churches on March 19, he may well have had in mind the prayer of a noble Jewish woman for her people suffering under another despot. "Queen Esther, fearing the danger that was at hand, had recourse to the Lord." She laid aside her royal garments, covered her head with ashes, "humbled her body with fasts." She also prayed:

O my Lord, who alone art our king, help me a desolate woman, who have no other helper but thee. My danger is in thy hands . . . For we have worshipped their gods. Thou art just, O Lord. And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols, they design to change thy promises and destroy thy inheritance, and shut the mouths of them that praise

thee, and extinguish the glory of thy temple and altar, that they may open the mouths of gentiles, and praise the strength of idols and magnify forever a carnal king . . . But deliver us by thy hand and help me who have no other helper but thee (Esther xiv, 3-14).

The Christian world has just placed ashes on its head and is humbling its body with fasts. The Red Czar of Russia has put his strength in the power of a twentieth-century idol, the machine, and in the place of the service of the one true God has put the base philosophy of industrialism, which sees man's salvation in this world alone and denies the other life. It is not that the Pope fears the competition which a powerful commercial rival has fashioned for a capitalistic world out of its own weapons—mass production, cheap labor, intensive advertising—plus despotism, but that he sees the danger of a philosophy born of the same capitalistic world and adopted by a remorseless and determined foe to overthrow our civilization. The headstone of that philosophy, capitalistic or communistic, is Atheism. With us it merely takes the form of denying the rights of God over social and business relations. With the logical Oriental lurking in every Russian it takes the form of denying God Himself. We have but to look in that mirror to see what we really are. "For we have worshipped their gods. Thou art just, O Lord."

"And we have no other helper but thee." We are bid by the Pope to fight this world menace with prayer. Strange weapon it must seem to those who know not God. But human kind, when it finds itself at the end of its own resources and sees no more hope in human aid, has always, like Queen Esther, turned to its Maker. It is first of all expiation and reparation the Pope asks for, in order that God may be honored when he has been despised and blasphemed. In St. Patrick's Cathedral in New York, and doubtless in every part of the United States, there will be exposition of the Most Blessed Sacrament all day long on March 19, feast of St. Joseph, patron and protector of the Universal Church, and before the Eucharistic King thousands will implore forgiveness for the offenses committed against His Name, and then will intercede for Divine assistance for those who are groaning under the execution of persecuting laws.

The Ancient Roofree

IN a report made some weeks ago to the Carnegie Corporation, Mr. Fred. Keppel calls attention to the need of serious study of the housing problem. Particularly acute in the larger cities, this problem is rapidly becoming acute everywhere, although in Mr. Keppel's opinion, there is no real reason why it should exist anywhere. Automobiles, according to Mr. Keppel, can now be purchased at half the price current a few years ago, and there is a similar drop in the price of other commodities and conveniences. But in homebuilding, the condition is just the reverse. Mr. Keppel explains this difference by saying that the automobile manufacturers have profited "by first-rate scientific and engineering thought," while the builders have not. The discrepancy in the price of the finished prod-

uct cannot be laid to the rising cost of material and labor, since this had affected both industries alike. But this common factor works out to results that are poles apart.

Mr. Keppel's contention appears to be sound, as far as it goes. But it is not complete; several important factors have been omitted. Automobiles have not increased in price either because the manufacturers consider that the peak has been reached for the present, or because they deem it good business to stimulate more buying on easy terms. If they could demand a higher price and get it, prices would doubtless rise. But usually they can perceive a definite limit beyond which the purchaser will not go.

The builder, however, does not admit that limit. Mr. Jones and his family can eke out an existence without a Ford, but they can not live out in the open. By comparison with a roof-tree, a Ford is a pure luxury; a fact of which the builder is well aware. Hence his tendency is to fix the rate for sale or rental without serious reference to the amount which the buyer or, especially, the renter, can conveniently pay. He knows quite well that in the long run the renter will find it far more "convenient" to work overtime to pay him, than to sit out all night in the snow or the rain. The practical result is that by taking advantage of an absolute need, the owner is often able to exact a rental which, considered as a return in the capital invested, is sheer usury.

In these conditions which, at least in the larger cities, are growing worse year by year, Mr. Keppel's proposed committees will find ample material for serious study. Possibly, the result of an authenticated and tested investigation might be a change of heart among the owners, generally, but this is somewhat improbable. For ages the landlord has figured as an individual with bowels of brass and a heart of flint, and an age-old tradition cannot be wholly wrong. Nothing can change him but superior force. It is to be feared that here we have a case requiring the sword of the law, for the individual, no matter what his efforts, cannot help himself. Therefore the State must help him. When the family wage earner is forced to pay from thirty to forty per cent of his income for rent, we have a malign condition affecting not only the family but, ultimately, the welfare of the State itself.

We approach this conclusion with reluctance, but intervention seems necessary. Public-service commissions were inaugurated to prevent public-utility corporations from exacting exorbitant rentals. The creation of a commission to assess property values fairly, and to fix the rent to bring in a fair return on the investment, is certainly within the competence of the State. With what success it would operate is another question. Our contribution to a solution is very simple: no corporation should be permitted to value itself at \$1,000,000 for the purposes of taxation, and at \$10,000,000 when it demands a return of seven per cent on its valuation. The two valuations should roughly correspond. The holder of invested capital on a large scale should not be permitted, as at present, to blow hot and blow cold.

The Old Bachelor

ALWAYS is he crusty or genial, but generally crusty. Rarely if ever is he permitted to be like the rest of us, with our alternatives of sunshine and shadow. Sometimes he is "that rich old bachelor," and the inference pressed upon us is that all his life he never spent a penny for anyone but himself, and few even for that purpose.

The accuracy of the picture may be questioned. May it not be said that the colors depict the exception?

The "old maid" has her defenders. There is something in the tone of this age which, for all its faults, makes us recognize more easily how often she is a heroine and a saint. But no one speaks for the bachelor. He sits at alien firesides, and exercises a paternity, spurious and pathetic, by his interest in his nieces and his nephews. But if you can catch the light that comes now and then in his wistful eyes, as he dangles a small niece from a dangerous altitude, you can admit that he is more to be pitied than scorned. Life, it would appear, has beaten him. Once he had ideals, and once he fostered ambitions. Now it is a brave struggle to hold high a hopeful head.

Once upon a time a boy of twelve slipped into a dark old church at dusk. Only the lamp of the sanctuary and the Divine Prisoner on the altar saw him and he saw nothing but them. For that very day a voice had spoken to him, and he felt that life could never again be quite the same. There in the dark, as the flickering flame cast grotesque shadows against the frescoed walls, he looked at his Lord and his Lord looked at him, and he rose up and went out determined that one day he would be a priest. No sooner had this resolve been sealed when his Lord began to do things that seemed to make the resolve impossible of fulfilment. First, he lost his father, and then it was discovered that his father had spent prodigally on his family every penny that he made. For a year or two, the boy struggled on at school. Then he sought his confessor, a wise old man, now, we trust in the courts of God. "Son," said the old Religious, "it seems to me that what Our Lord wants you to do is to take care of your mother and your little brothers and sisters. You can be as near to Him in the world as you could at the altar. You will live long, I think, and do much good. God bless you." And the boy went out, not to the Seminary, as he had hoped, but to a counting house. Next year his broken-spirited mother died, and he was left to be both mother and father to the little group.

Bravely he struggled on. Like the hero in Lionel Johnson's lyric, he told his story but to one man and to God. The years went by, and with them came some little prosperity; enough, that is, to send his brothers and sisters to school; then to help them to make a start in life. Today two priests at the altar and a nun in her cloister call him "uncle." Grandnieces and grandnephews are coming into the picture, to succeed nieces and nephews, and all things considered he has a large family.

To some he is just a crusty old bachelor. To those who know, and they are not many yet, he is a good deal of a saint and a hero.

The Unimportance of Evolution

G. K. CHESTERTON

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THE Modern Mind is so called to distinguish it from the Mind. This marked distinction and emphasis is really unnecessary. There is little or nothing about what is commonly called Modernism to cause the most careless student to confuse it for the moment with mental activity, or the general use of the reason; it is a curious, moody thing and perhaps its only redeeming element is that, being founded on moods and emotions, it is full of surprises.

A good example was an extraordinary outburst of Bishop Barnes, the other day, when he asked the Pope for an infallible pronouncement on the truth of Evolution. About a hundred thousand Modernists having howled in our ears, for twenty years, that Pope and Church crushed every scientific discovery, crushed every form and fashion of Evolution, buried Evolution under monumental dogmas as archaic as the Stone Age, one of these Modernists suddenly starts up, discovers that this is not the case, and hastily proposes that the Pope should turn his attention to the entirely new topic of Evolution.

He apparently imagines that the possession of Papal infallibility is a sort of friendly joke or popular convenience, to be lent round to anybody like a corkscrew or a tin-opener, whenever anybody feels a momentary movement of curiosity on any subject.

If the Pope is to be called on to use his special and supernatural privilege in order to answer any question which it might be interesting to have answered, I can suggest quite a large number of extraneous problems on which we might invoke the oracle, possibly with more practical effect on human life. As, for example, who will win the Derby? Or if the weather will permit of traveling this spring; or whether England is really wise to put herself politically at the disposal of America; or whether Einstein's mathematics are really correct; or whether there is really going to be a cure for cancer; or what are the names of the four or five deliberate murderers now wandering about in England at large.

If we are to follow the example of the independent Modernists, and regard the Pope as a person set up to answer riddles on all sorts of subjects, we shall not be likely to run short of subjects or of riddles. Only we shall have to adopt, in order to satisfy the exacting Modernist, a much more universal and overwhelming belief in Papal infallibility than we at present profess. And we have rather a way of professing at present what we have professed always and shall always profess; whereas the Modernist may go to any lengths in his new appeal, just as he could go to any lengths in his old refusal of that appeal. A hundred years hence, for all I know, it may be the mark of a Modernist to believe that the Pope is infallible about whether it will rain tomorrow, or whether there is too much oil in the salad.

There is, however, a simple answer to the Bishop's

question, insofar as the question has a meaning. In that sense, the Pope does not pronounce on the question of Evolution for the simple reason that the question is not sufficiently important. People like Dr. Barnes still suppose it is supremely important; but that is provincial prejudice.

It is of course immensely interesting to those whose business it is to be interested in it; as the smallest star in the Nebula of Andromeda is intensely interesting to an astronomer; or the minutest shade of variety in duckweed may be of vast importance to a botanist. That sort of really scientific science the Church entirely approves, often munificently patronizes and, for the most part, very wisely lets alone. But it is not essential that the guardian of faith and morals should pronounce upon duckweed.

It may seem like a joke to say that Evolution as such is no more serious than the Derby winner. But horse racing is in the same moral world as horse breeding. And horse breeding is a perfect example of the really impartial and scientific study of Evolution.

The whole argument is concerned with whether animal life as such went through a process of adaptation or selection like that of horse breeding; and whether it is possible to have horse breeding without a horse breeder. In our human experience we know it is done by a directive will; and it would seem most reasonable that where it could not be done by a directive human will, it might be done by a directive Divine will. Darwin and others maintained, more or less doubtfully, that it might be done by a sort of prolonged coincidence; a chapter of accidents.

Darwin's theory of how *this* might have occurred has been largely abandoned by the latest scientific men; and indeed is only still accepted as a piece of Victorian respectability by old-fashioned people like Bishop Barnes. But in any case, it never went very far towards touching the primary problems; and Darwin himself hardly pretended that it did.

The truth is that the enemies of Christianity, the men who started with a prejudice against religion long before they had studied any science, tried to stretch these very thin and stringy theories, or rather hypotheses, of the nineteenth-century biologists, and make them impinge somehow on Christian philosophy; drawing all sorts of philosophical morals from them which the biological suggestions did not really support, even if they had been true.

For instance, the common cant phrase of the half-educated sceptic, "There never was a Fall; on the contrary there was a universal Rise," does not rest on any anti-Christian biology; but it is an attempt to make up an anti-Christian philosophy. Any biologist would tell you that, so far as he was concerned, there might be any number of Falls in the vast and complex system of cosmic change.

There are moral principles, like the Fall, which it would be anti-Christian to deny; but Evolution as Evolution does not deny them. It is simply not concerned with them; being concerned with a particular alleged method of material transformation; which requires a concentrated study and attention; like horse breeding.

Now the Papacy has pronounced, any number of times, upon these two or three moral foundations of the nature of man, which are essential to the Christian philosophy of life. That man has a dignity different from that of the rest of nature, and given with the image of God; that he once possessed a yet higher dignity in being nearer the Divine and lost it by the abuse of free will; that his nature was once more exalted by the Incarnation, and so on: these theological truths are indeed supremely important; and any scientific theories which really did contradict them would also in that degree be important. But there are practically no scientific theories that do contradict them; and there are quite certainly no scientific facts or final discoveries that do contradict them.

Outside the question of contradicting these truths, which have been laid down again and again, I say that Evolution, in the true sense of transformism or animal adaptation, is simply not important enough to have anything laid down about it: it is simply a matter of material or technical curiosity like a hundred others. The Pope is not there to pronounce upon how the camel got his hump or how the elephant got his trunk, in the manner of the Just-So Stories; it is, in comparison with the things to which he is dedicated, a perfectly healthy and even childish game.

I repeat that the point is this; that it was the Materialists who tried to twist their imperfect material discoveries into arguments against religion. But the theories they twisted broke in their hands; and have left a litter which almost every really modern man of science admits to be very bewildering.

The failure to grasp this fact is simply due to ignorance of history; and even to ignorance of mere chronology. These Materialists were always trying to suggest, by a hundred tricks of suggestion, that men only began to attack religion when they began to study science. They implied that the whole world worshiped the Bible until it was shattered in a collision with "The Origin of Species." This is so flatly the reverse of the truth that the reply to it is a mere matter of realizing that Friday comes after Thursday or October after September. It is a simple question of fact. They might just as well say that the tyranny of Napoleon was the cause of the French Revolution. They might just as well say that the spoliation of the monasteries gave rise to the Wars of the Roses.

It is simply a manifest fact that the modern skeptical attack on Christianity had begun a hundred years before it took any particular turn towards biology or the modern material sciences. Voltaire and his contemporaries derided the Catholic system exactly as Lucretius or Julian might have derided it, on general grounds of skeptical philosophy. But Voltaire derided almost as much the beginnings of modern material science, and roared with

laughter at the very notion of a fossil fish bone being found in the mountains.

The whole rationalistic attack on Christianity was in full blast, and had been going on for quite a long time, before it was suggested that the fish bone also could be used as a weapon against the Cross. Europe was full of free-thinkers, and organized into vast societies, especially secret societies, for attack upon the Church, before any English naturalists began to advance evolutionary arguments against the Mistakes of Moses. The imperfect hypothesis of Evolution, the mistaken hypothesis of Darwinism, were seized upon eagerly as weapons by men who had already been all their lives in the war. These men tried to exaggerate and misrepresent the scientific suggestions, so as to turn them into contradictions of the great principles of faith and morals of which I have spoken. But few of them would really stretch so far and most of them have already snapped.

In neither case is it likely that the supreme guardian of faith and morals will be very much excited about them.

A Martyr and a Man of Law

MILES J. CHRISTIE

MR. BEDYLL leaned back, resting his elbows on the arms of the Prior's stout oak chair. He shrugged his shoulders ever so slightly. There was an all-but-imperceptible movement of the jaw and under lip, and he arched his eyebrows. Then he raised both hands with opening fingers, deprecatingly.

"It is the law," he said. The words issued from his mouth automatically. They were as mechanical as his movements. He did no thinking at all. He was only vaguely conscious that the monk before him was urging some objection. There was not even a suggestion of feeling in his words. It was simply his regular formula.

"The law?" asked the monk. "Whose law?"

Mr. Bedyll stiffened suddenly. That question made him think. Up from a corner of his brain arose a thought, and as though on skates it slid across the glassy surface of his frigid intellect. In a flash of clear vision he saw the meaning and the implications of that question. Whose law, indeed? He knew what law meant in the Schools, where he was trained. Ten years ago no one would have thought of asking such a question: "Whose law?" As though there was anybody's law that was not a law of reason and the Will of God. The thought still skated on his ice-like mind: "This new-fangled law means the word of Thomas Cromwell and the whim of Henry Tudor." Then he clenched his fist. This kind of thinking would never do.

"I tell you it is the Law!" he shouted. The mechanical nonchalance had gone. He leaned forward, and brought his fist down on the table with a thump. Such emphasis was needed to liberate his feelings. A welcome fog descended on his crystal brain, and the ghostly truth slid out of sight into that friendly fog. Mr. Bedyll continued to rap vehemently with his fist until he felt once more that he was free from scruples, until he was again the perfect unimpressionable Man of Law.

The monk at the far end of the table stood for a moment, silent. Then, when Mr. Bedyll had done his rapping, he answered his own question.

"It is not the law of God," he said, very quietly. "The Keys, I read in Holy Scripture, were given to Peter, and to the Apostles, and to their successors. How then can a simple layman like the King's Majesty hold the Keys? Do you think the law of England can change the law of God?"

Mr. Bedyll's face changed color more than once. How, indeed? The fog lifted and the skating thought came back. Mr. Bedyll thought of his early days when he learned the world's tradition in regard to law. He thought of the days when he looked at things logically. The regular ruddiness of his English face turned to a deeper red. Was it a feeling of shame? In a moment he had turned whatever feeling he had into anger. This time he stood up, and leaned forward with his open hands flat upon the table.

"Master Newdigate, and you, too, Master Exmewe, and you, Master Middlemore, I tell you it is the Law!"

Then he sat down. The haunting thought had gone. But with his mind at rest, his imagination became a prey to memories. The flush passed, and yielded to a ghastly whiteness. Why had that wretched monk talked about the law of God? "The law of God." That was also Prior Houghton's word. Mr. Bedyll had just returned from Tyburn. He had seen those traitors die. The sickening memories, one by one, forced themselves back into Mr. Bedyll's memory.

It was in this very room he had examined Houghton. He had sent him to the Tower. Two hours ago he had seen him die. There was something about "the law of God"; and then the thick rope was around his neck. He saw the cart move from under him. He saw the strangling man cut down, and stripped. He remembered the butcher leaning over his upturned form, waiting, knife in hand for the first signs of reviving life. The great knife had flashed up. There had been a spurt of blood: "Jesu! Jesu! Jesu!" the opened man had moaned. The liver had been torn out, and thrown into the fire. The unmentionable deed had been done that is set down in the law of treason to be done. Then there had been the last indignity on that dishonored body. The bleeding heart had been torn out. With it the butcher had smeared the traitorous mouth that had dared to say: "The law of God." Even now the pitch-and-blood-stained head and members were being set up on the gates of London. Just outside, there on the gate of this very London Charterhouse, they were impaling Prior Houghton's arm. With an effort the Man of Law forced the memories from his mind. With a little vehemence he knew that the friendly fog of his official legalism would settle on his brain. So he stamped and shouted.

"Master Newdigate, how dare you stand against the majority of this whole realm, and the high wisdom of the King his Majesty?"

In order to minimize both thought and feeling he began to utter, as mechanically as he could, familiar tags of laws and speeches. "No foreign potentate may meddle

in our matters." "The King's Majesty is sole Protector and supreme Head." "The Bishop of Rome has no greater jurisdiction conferred upon him by God in this kingdom of England than any other foreign Bishop."

The Man of Law was at last serene. He had banished by the repetition of mere words the ghostly thought that had skated across his mind, and the ghastly feelings that had come to haunt his memory. Then he frowned conscientiously and said with calm precision: "Master Newdigate, you take the oath or die."

Father Sebastian had stood in silence with his eyes cast down. He lifted them up. "Master Clerk of the Council," he said, "do you ask why I stand sole against the majority of this whole kingdom? . . . I stand not sole; neither do I stand against the majority. It is the Privy Council of this little land that stands sole against the majority of all Christendom, and against the majority of all History. I set against our Privy Council the General Councils of a thousand years. I set, against this single land, the lands of France, of Spain, and all the Holy Roman Empire; and within this realm I set against the word of Parliament the voice and mind of all our people. There is not an honest man in all this realm who thinks this law is Law. And if there be a few who say it, out of fear and force, they think not so. Know you not, Master Clerk, that even one man with Reason on his side,—and God, maketh a great multitude? And think you it is treason to this realm to give to God the things that are God's while leaving loyally to the King's Majesty those things that are the King's?"

"Master Newdigate," said the Man of Law with a dignified restraint, "those words are treason and you shall hang for them."

"You shall hang for them." Father Sebastian made no move. He stood there with his two fellow-monks, and with his hands thrust far up into his wide sleeves. At the word "hang" he did not flinch. But with his thumb and finger tips he pressed his elbows. Then his memory began to work. It was nine years ago. That night with the Court at Greenwich. Henry the King was there very gay in a doublet of slashed yellow with black velvet showing underneath; and the Queen, dressed soberly and looking sadder even than the year before; and Mistress Anne flashing her Irish eyes and parading her French manners with a coy coquetry. . . .

"See you the King and that maid?" Sebastian had whispered to his sister. "This Court is no place longer for an honest man—nor an honest maid either. A Carthusian cowl will better save my head and serve my soul."

"Fool!" said his sister without slackening the dance. "I will sooner see you hanged than frocked."

"Maybe," said Sebastian, "you will see me both."

An hour later he had taken his sister's hand, and kissed her lips, and was in the saddle with a great cloak over his court dress. Through the night he rode to London, and in the early morning knocked at the great gate of the Charterhouse. . . . His sister had seen him frocked. ". . . and you shall hang for them." Well, then, she would see him hanged too, as Master Bedyll had seen Prior Houghton hanged that very day—and drawn and

quartered. Memories and hopes jostled together in Father Sebastian's mind. When next he became aware of what was happening Mr. Bedyll was bidding them a cold adieu.

The Man of Law went home. That night he wrote at length to Cromwell. He had found more difficulty, he wrote, than he had bargained for. Of three of the Fathers he could make absolutely nothing. "I had with me," he wrote, "diverse books and annotations both of mine own and others against the primacy of the Bishop of Rome, and also of St. Peter, declaring evidently the equality of the apostles by the law of God. . . ." He stopped writing. "The law of God." That was the word of Prior Houghton on the scaffold; the word of Sebastian Newdigate in the Chapter House. Mr. Bedyll was alone. It was the dark hours of the night. If he had thoughts there were none to spy them now. If he blushed now with shame or turned pale with fears there were no eyes but the two flickering candles on the desk before him. He put down his quill, and began to muse.

The law of England and the law of God. What was this new-fangled Law of England? Was it not just the word of Thomas Cromwell and the whim of Henry Tudor? And what a strange law-maker! He thought of the wild days of the big-limbed son of the Putney blacksmith. He thought of how the good old law had once clapped bold Tom Crum'ell into jail, and of how every daughter's mother at the foot of Putney hill had been glad that the law had rid them of the lout. Then there had been the years of his campaigning in Flanders and in Lombardy. Only God knew what wickedness had been put into those few years. There was the story of how he had come upon the book by that strange man of Florence, Machiavelli, and how he had copied out in his own hand the strange devices and the stranger maxims . . . how rival men may best be dealt with by means of secret poisonings . . . how a prince's passions pave the road for fortune . . . how a prince's favors may best be won by flattering. Mr. Bedyll remembered the awful tales of how Cromwell had wrecked the little convents to build a big college for my Lord Cardinal of York. . .

Then Master Bedyll pulled himself together. What in the world was he doing? Thoughts like this were next to treason, or could be called so. He took up his pen once more. Where had he got to? Oh, yes. "The law of God—." He went on with the letter. He told how he had left books for the monks to read, and how he told them their opinions "were like to be the destruction of them and of their house for ever."

Mr. Thomas Bedyll had conducted his examination of the Carthusian monks on the afternoon of May 4 in the year of grace 1535. Before the end of May, Father Sebastian Newdigate, with his friends Exmewe and Humphrey Middlemore, was thrown into the Marshalsea prison and, as Sanders tells us, "forced to stand upright without the possibility of stirring for any purpose whatever, held fast by iron collars on their necks, arms and thighs." And if any man will not believe Nicholas Sanders, who is a Catholic, he may read the same tale of tyrannous law enforcement in the good Protestant John Stow: ". . . chained from the neck to the arms, and

their legs fettered with locks and chains, by the space of thirteen days."

My Lord Cromwell, the maker of the new law of treason, did not trust a jury. A jury had all but robbed him of the previous martyrs. Said one man of the Middlesex jury: "I cannot agree to condemn these four Religious persons, because their consciences prove them they did it not maliciously." The jurymen were right. When it was made treason in England to call the Pope the Head of the Church, the Parliament had put in the words: "with malice." But a learned judge over-rode the Parliament and this jurymen. "Whosoever denieth the Supremacy," he said, "denieth it maliciously, and the expressing of the word *maliciously* in the act was a void limit and restraint of the construction of the words and intention of the offence." "The jury, for all this," says an old account, "could not agree to condemn them; whereupon Cromwell in a rage went unto the jury and threatened them if they condemned them not. And so being overcome by his threats they found them guilty, and had great thank, but they were afterwards ashamed to show their faces, and some of them took great harm from it."

It would not be so again. A good law needs a good enforcement. Cromwell had Sebastian Newdigate and his companions set before a special commission of Oyer and Terminer, but it was understood that the business of the commission was not so much to "hear" as to "terminate," or rather exterminate. The monks very properly pleaded not guilty. But the facile instrument of the new tyranny proved them traitors. A week later they were set upon low hurdles and dragged through London towards the Tyburn tree. They were jostled along over the cobble stones amid the silent prayers and admiration of simple folk, under the shadow of Old St. Paul's and then along the Oxford Road.

Did Sebastian's sister see him hanged? In those days courtiers did strange things. When Prior Houghton was hanged and drawn and quartered, many of Anne Boleyn's relations went to Tyburn as to a show. The Duke of Norfolk was there and his Grace of Rutland. And there was the Count of Wiltshire and his son. Most of the Privy Council, the men who made the new laws, came to see how the laws were carried out. There were five other gentlemen, so high that when they talked the others held their peace. But they wore their visors up and so their faces could not be seen. Rumor had it that of those five the King was one. Maybe then from afar Sebastian's sister saw her brother hanged. . . .

This was on June 19, in 1535.

A year later Anne Boleyn, whose "chaste and holy marriage" (according to the law) was the cause of all these martyrdoms, met her death. For her adulteries she had her head cut off in the Tower yard.

Within another year Mr. Thomas Bedyll, the Man of Law, was dead. He died in bed; but not before Cromwell robbed him of the chalices and things which the Man of Law had looted in the monasteries.

Then came the turn of the great lawmaker himself. The King of England ordered his head cut off because he had picked an ugly woman for a royal wife.

On Reading Books

HILAIRE BELLOC

(Copyright, 1930)

WE are misled in the matter of reading books, as we are in a great many other things, by the inheritance of an older and (as I think) a better time.

For instance, it is an old tradition that a man should read very many books in order to fill himself with knowledge and a sort of second-hand experience. There is also an old tradition that you should read a book thoroughly or not at all.

Now all these pieces of advice, which were excellent in their time, belonged to an age in which there were comparatively few books; read by comparatively few people, a large proportion well worth reading, and nearly all very carefully written.

But we are living in a time when there is a fantastic exaggeration in the number of books; when ninety-nine out of a hundred are not worth reading: when much the greater part are written with no care whatsoever, and when everybody reads.

Under these changed conditions all advice about the reading of books must be modified. The ideas underlying the old advice still remain perfectly sound. Certainly a good book should be read through; certainly a book of information should be read carefully; and certainly it is well worth while reading a considerable number of books. But the idea that we ought to rush at reading books because the opportunity is rare and precious no longer applies; neither does the idea that a book will probably be a companion, or a sound instructor, or a pleasurable thing to contemplate in memory.

How, then, ought we to take the reading of books to-day?

I seem to see two rules standing out which might be put thus: We ought to read thoroughly and to know comparatively few books; we ought to dip for special information into a great number.

When I say we ought to read "comparatively few books," I mean by that relative term "comparatively few" what our fathers meant by "many." A man who was really possessed a lifetime ago of the information or spirit put into him by one hundred books was a well-read man. They could have said of him what that nasty but intelligent person Bacon said of reading: "That it makes a full man."

But if a man today were to sit down and read a hundred books at random, he would certainly read at least **ninety** so worthlessly written by such worthless people that he would not be able to remember a word of them—and most people who read at all have read many hundreds.

I suppose if the average young man and woman who reads light literature were to jot down the names of every piece of rubbish read between the ages of eighteen and thirty it would come to near a thousand, making no men-

tion of the books they may have been compelled to read if they had been properly brought up, such as the Classics, the New Testament, or the Catechism, or even those books of some value which they may have stumbled upon.

As for the choice of those few books, there are only two ways of arriving at it. One is by advice and the other is by the chance of discovery.

In both cases you test, just as you test a new food or drink. You may be advised to read a book by the wisest person in the world, and yet it may prove to you unreadable, in which case, unless you are still in your very first youth, it is no good going on. One does get profit out of books one is compelled to read in one's early or secondary or university instruction; but no man gets much profit out of a book which he attempts to read against the grain later on.

Having been advised to read such and such a book, give it a fair trial, and if you find you can make nothing of it, drop it. To plod on with it, mechanically, is a waste of mental substance.

The testing of books by chance is a thing for which, of course, there are no rules, but it works in practice very well, especially in cases where there is access to a good library.

And that leads me to a parenthesis which I think is of some importance, and which is this: It is a very good thing for society when the largest possible number of people can browse among books. In the old libraries there was no hindrance; people wandered about, picking one book out and then another to see what it was like, and easily got at a selection which suited them. But with our modern millions and our modern mechanical organization in all things, that can't be done, save exceptionally, and it is a great pity.

Some of the most valuable days of my life have been spent as a young man wandering at will in the great libraries of rich men who trusted me not to steal. And half a dozen of the worst-spent mornings of my life have been passed in the libraries of rich men who insisted on my being watched, followed round by a watchdog, and shown first editions which were of no conceivable interest for any one who cares for books themselves more than for the price they fetch.

Having discovered a good book, form the habit of re-reading it. It is a very curious thing that, however sharp and vivacious the memory, one can always re-read a really good book after no long interval—perhaps a year—even in that later phase of life when a year is uncomfortably short. I could not say how often I have read "The Diary of a Nobody," "Asmodéus," "The Wallet of Kai Lung," and about a dozen other books to which I perpetually return; nor have I ever found them tedious.

Dipping into books is something which I know tradition frowns on, yet I am sure that today it is wise. With

all the disadvantages of books pouring out as from a sewer, one advantage attaches to the overwhelming spate, which is that a quantity of little bits of wisdom and instruction is carried along to the sea. Usually the writer never meant to give you either information or wisdom, but since it remains profoundly true that

It all comes out of the books they read,
And it all goes into the books they write,

the writers carry to you things worth having which they got, hardly knowing it, from others.

It was only the other day that in opening a perfectly hopeless book on one of the older rich families I discovered the really illuminating point that a fine house in London under Charles I cost £1 a week. I also came quite by chance upon the appearance of a large island in the North Atlantic called "Buss Island," which was sighted several times some three hundred and odd years ago, and then disappeared.

An accumulation of little items like this, pieced together and compared with what else one discovers will build up, confirm, and correct, a mass of historical knowledge.

One who has not yet formed the habit of dipping into books will here naturally imagine that, since there is no guide, the result is not only haphazard, but probably worthless. He will say: "I might dip like this every day for a year and find nothing." It is not so: though *why* it is not so I cannot tell you. All I know is that when you get into the habit of dipping into books you develop a sort of flair which leads you to what you need: so I think the modern rule may well be summed up into two terms, which I have put down above:—read and re-read comparatively few books, dip into as many as possible.

And now I think I will add a third term: Never live in books. Let them correct and inform life, never let them take the place of life, nor, above all, prefer the dead letter to the living.

Catholic Colonization in Canada

E. L. CHICANOT

THROUGHOUT the history of Canada, from its very earliest days, colonization has progressed with the expansion of the Catholic Church. The settlement of New France and its entire development cannot be dissociated from the work of the French missionaries. Similarly in Western Canada Father Lacombe and his confreres of the Oblate Order in taking Christianity to the native Indians paved the way for agricultural settlers, and many of the first farming settlements there resulted from their active recruiting. These days are not so far behind, though conditions have been revolutionized.

The Church is still as active in the work of colonizing and devising new methods to meet the ever-changing situation, and Catholics are ensuring through their efforts that their Faith will continue to be adequately represented in the Dominion's future population. The Canadian people as a whole are today cooperating in a great national work along these lines in which Catholic energy is quite outstanding.

The War and its aftermath brought home national problems to the Canadian people in more forcible and intimate manner than had ever been the case before. Out of the new study of these questions emerged the realization that the Dominion had above all one pressing need, that of new population. Previously this had been left to the governments and railways as their sole concern, but the general public began to see a duty lying there and to express a desire to have a hand in this great national task. The time was psychological for such assistance and those possessing the necessary machinery for recruitment and settlement were quick to sense the public mind and take advantage of the prevailing feeling.

The governments and the railways which were responsible for the securing and movement of new people to Canada faced vastly altered conditions after the War. There were no longer the vast tracts of land into which hordes of immigrants might be turned with expectation of

a satisfactory percentage of survival and success. Nor was there the wild rush of people which the lure of free land had attracted in the pre-war years. Vigorous campaigns had to be launched and strenuous efforts exerted to induce immigrants to come, and naturally the newcomer took on a newer and much higher value. He was too precious to be subjected to the same risks of falling away or becoming discouraged.

Efforts to secure immigrants came to center upon farmers, agricultural workers and domestics, classes for which there was a consistent and unsatisfied demand, and which could be readily assimilated. But instead of being thrown upon their own resources in Canada after arrival, these people, individually recruited, were moved through specially constructed channels to definite destinations. Prospective farmers with little capital, instead of being permitted to wander off in the wilderness to undertake years of pioneering, were guided into established communities where there was an unoccupied piece of land or an abandoned farm and their settlement was facilitated. Farm laborers and domestic servants, instead of being turned loose in a strange land of unfamiliar condition to wander haphazardly in search of employment, were directed straight upon arrival to waiting positions which had been canvassed for them. To the fullest extent possible everything was done to ensure an immediate satisfaction and prevent wastage.

What could be officially accomplished was necessarily very limited, however. The expense of expanding a paid organization to discover openings for settlers and workers would have been prohibitive. Everything possible had been done in the way of improving conditions of travel and reception. Special colonization agents traveled with groups of colonists. The immigration hall left nothing to be desired in the way of facility or convenience and colonist trains offered every reasonable comfort. Everything in an official way, in fact, was done to create a first

good impression, to ensure a launching in the new country under the most favorable of auspices. As far as the main bulk of immigrants was concerned, however, after they had left the aegis of the railway, the authorities could follow them no longer, could be of no assistance after they had embarked upon the first troubled waters they had to navigate to win through to the calmer stretches beyond.

It was in these phases of the work, which neither governments nor railways could cover, that the desire of the Canadian people to play an active part in immigration was turned to practical account. The idea of local colonization boards was broadcast and enthusiastically received in both Eastern and Western Canada. Rapidly such boards came into existence and continued to multiply, composed of public-spirited townspeople and farmers with the object of the greater and more intensive development of their own districts through immigration and colonization. Its duties were to comb its area fully to discover opportunities of achieving this; through the conduct of surveys to ascertain what uncultivated lands in the community were available for settlement, and to list unoccupied farms with all data pertaining thereto; and through seasonal canvasses to find out the district's requirements in the way of farm and household help and file these with the railway authorities.

When a new resident or worker for a district was secured and the board notified by the railway authorities of his arrival a reception committee welcomed him in the name of the district, conveying the impression to the possibly fatigued and bewildered stranger that he was regarded as an asset to the community. They took him to breakfast or dinner and then drove him out to the land he was to occupy or the farmer for whom he was to work. This was merely the first attention paid by the board, for thereafter it maintained a ceaselessly active interest in him, satisfying itself by personal visit that he was fairly and justly treated, constituting itself a board of arbitration in case of disputes between employer and employee, and in every way striving to ensure his success and satisfaction, to make him feel that the community was his home.

Catholics naturally shared with their neighbors in this work, contributing generally towards building up the country's population along the soundest lines. Then gradually a movement got under way to organize along similar lines for the recruitment and absorption of co-religionists. This has developed at a healthy rate, until today such organizations embrace an extremely wide scope which is steadily expanding.

The Catholic Women's League, the largest women's organization in Canada, with 400 sub-divisions throughout English-speaking Canada, which has always been active in certain phases of immigration work, adopted the general practice followed by colonization boards. Committees were formed at the different branches to undertake the work of developing their territories through the introduction of new Catholic population. When an opening for the location of a farm family was discovered they endeavored to find a Catholic family to fill it. Catholic

farmers or their wives in need of help were furnished with Catholic young men and women. These once placed, the ladies continued to maintain a supervision over the newcomers, ensuring satisfaction in every way, and aiding young men who had secured sufficient experience and a little capital to launch out for themselves in the vicinity.

At the same time a similar work was going on in the territory of Archbishop O'Leary in Alberta through the Scottish Immigrant Aid Society which had been responsible for the settlement of many families from the Hebrides and the successful foundation of two entirely Catholic Scottish-Irish farm colonies. Ever seeking to expand its activities along this line, it set out to stimulate the movement of Catholic immigrants to many districts in Western Canada, where conditions were peculiarly favorable for such introduction, through the organization of purely Catholic colonization boards. These bodies of public-spirited Catholics, both clerical and lay, in various parts of Manitoba, Saskatchewan and Alberta, worked for the more intensive development of their districts through bringing co-religionists in to fill every possible need. They cooperated with the railways in securing people and after arrival made them their care, doing everything possible through encouragement and stimulation to ensure their satisfaction and success in the new surroundings. The splendid results realized on a limited scale of operation were responsible for generating in the mind of Father MacDonell, managing director of the Scottish Immigrant Aid Society, a more ambitious and comprehensive scheme which recently attained fruition.

This was the formation of an organization, Dominion-wide in scope, linking up all existing immigration effort, and extending to Catholics in every part of the Dominion opportunity to work for the development of their own particular districts through the introduction of people of their own Faith. After lengthy deliberation and a great deal of preliminary organization, the Catholic Society of Canada for British Immigration was formed and incorporated. The advisory board consists of the Archbishops of Halifax, Montreal, Toronto, Winnipeg, Edmonton, and Vancouver, with Father MacDonell as managing director, and a committee of laymen. Essentially the organization is correlative to the Catholic Emigration Society of the British Isles which has been established under the auspices of the Cardinal, Archbishops, and Bishops of England and Wales, and will be able to take care of all Catholic colonists any organization in the British Isles can supply.

The manner in which the widespread organization is functioning is simple and efficient, being along the lines which have proved most efficacious in the post-War period. Boards of immigration are organized in each of the Provinces of Canada, these boards being autonomous but affiliated with the general advisory board. Each board consists of a manager—a priest,—a committee of laymen, and a secretary. The boards make it their business to organize colonization boards in all the parishes of energetic, public-spirited Catholics. These parish boards concentrate upon the development of their own communities by every means through the introduction of new people.

They periodically institute canvasses to ascertain openings for land settlers, farm workers, and domestics, as well as to find cottages in which immigrant families can be lodged while working and learning Canadian conditions prior to launching on their own account. Such boards welcome newcomers and after placing them make it their business to exercise a manner of supervision over them, doing all in their power through sympathy and practical suggestion to ensure satisfaction and success. When the time is ripe they aid workers and families who have acquired experience and some little capital to secure farms of their own.

This probably constitutes the most elaborate and involved piece of machinery in operation in Canada. Innumerable links are working on an endless chain ceaselessly moving between the European continent and Canadian Dominion. From the time the Catholic emigrant decides to adopt Canada as his new home until he is definitely settled and absorbed, he passes through strictly Catholic channels and is the care of some purely Catholic body. Before he leaves his native land he is assured of a home or of employment in the new among co-religionists who will sympathetically follow his progress and aid his satisfaction and success. It would seem to be the utmost possible in colonization effort and should result in a steady and increasing flow of new population of desirable type. Catholics, in throwing themselves whole-heartedly into the national task, have ensured the proper representation of their religion in future popular accretion.

TOMORROW

Sometime,
And somewhere,
In the undreamed hours
A gray-eyed shadow shall touch my eyes
And make them weary;
But it shall place my soul,
Untouched of death,
Upon a visionary altar
In the vista of the fading plains.

There'll be no slumbrous dreams,
But only a forgetting
When the thin, dry dust has settled,
And you have moistened it with tears.

There'll be no pulse to leap like flames
That lick in fury at a heat-blown leaf;
Nor blood to race at the slight pressure
Of your hand in idle passing,
But only sleep.

Sometime,
And somewhere,
In the desolate loneliness
Of a song that's half forgotten,
A ghostly arm shall wrap my arms
In cloaks of stillness,
And a voice shall whisper low to me,

"A day of loveliness has passed,
There shall be no tomorrow of sweet reflection."

Then shall I go
With clasped hands, stilled voice, closed eyes,
Into a barren valley,
Searching the wasted plains
For the gray remembrance of your eyes.

NORBERT ENGELS.

Education

Professor Education Grins

THOMAS E. HARNEY

THE quality of humor is in direct proportion to its approach to reality. The sustained chuckle, or the quiet recurring smile, comes from a perception of the absurdity of things that are as they shouldn't be. Professor Education, plodding over his own field, stumbles over many a strange situation, grins, and gropes to set it right. He is just a simple fellow, addicted to persistent thought and action, in the realm of education. Not yet is he entirely given over to introspection and mental conflict; not yet the man who looks within, hesitates, doubts, and only thinks; not yet has life of thought completely replaced life of action. He grins and acts, cheerfully conscious that his serious efforts may bring only another laugh.

Away back in the 1890's he observed that the typical eighth-grade school undertook the elementary and secondary training of the child, from six to fourteen years of age, on the assumption that it was providing the only education the child was to receive; indicated on the surface by graduation exercises and diplomas. As a matter of fact, it was the only school attended by the great majority of the American people at that time. But at that distant date, there was a growing demand for more education for the masses, indicated by the fact that high-school enrolment has increased from 200,000 in 1890 to almost 4,000,000 in 1929. And the Professor noted, with a sheepish smile, that we met the growing demand by superimposing on the old eighth-grade school, with its fourteen-year-old graduates, a high school which was designed to receive children at nine years of age for elementary and secondary education. Instead of shortening the old eighth-grade school, we advanced the age of admission to the high school. The joker was that we had not revised the curriculum in both schools to harmonize with the revision in years and objectives.

Having had his little laugh, the Professor set to work to remove the secondary aspect and air of finality from the eighth-grade school, and to eliminate the elementary curriculum from the high school. The result was a three-year junior high school, sandwiched between the old eighth-grade school (now reduced to a six-year, purely elementary school) and the old four-year high school. (now reduced to a three-year, purely secondary institution.) Today two-thirds of our American cities, with populations of 100,000 and over, have public junior high schools, and a 1928 survey shows that our comparatively late venture (within the last decade) into the field of secondary education for the Catholic masses has already resulted in sixty-four Catholic junior high schools.

The old high school, superimposed on the old eighth-grade school, found itself with less time, and more work to do. For a number of years it continued re-teaching parts of elementary and secondary subjects that its pupils had already been taught in the eighth-grade school. In addition, it tried to offer all of the continually expanding

high-school curriculum, ushered in by the elective system. It was simply impossible to offer all the old work, and the additional new work, in this shortened high-school period. The result was that part of the high-school work was done in the high school, and the remainder was completed in the first two years of college.

When the Professor looked the situation over, he found that in the great majority of cases, at least fifteen per cent of the work done in the first two years of college, was a duplication of the courses taken in high school. With a short laugh, he set to work sobering up that funny story.

This was his proposal: "Let the upper five years (first two years of college, and last three years of high school) be combined into one strong institution. The break at the third year is unwarranted. For those who do not care to contemplate the full course, short courses of three years might well be organized. But the inevitable overlapping involved in the two units should be eliminated." At present there are approximately one hundred junior colleges maintained, each as a division of a public-school system. This is not such a bad showing after fifteen years of agitation for the junior college, when we consider that it has taken just about 300 years for our present 600 colleges and universities to come into existence.

All the laughs are not on educational organization. The Professor never likes to omit the story about grading papers, perhaps because it touches our own school experiences. "Once upon a time, in our very own country, not so very long ago, one of a group of expert readers assigned to correct some history papers, after scoring a few, wrote out for his own guidance what he considered a model paper for the set of questions. By oversight this paper fell into the hands of another reader, who mistook it for a pupil's paper, and corrected it in the usual fashion. He marked it below passing, and according to the established procedure, this paper was rated by a number of other expert readers, in order to provide a check on the grade assigned to each paper. These expert readers assigned marks to this particular paper ranging from 40 to 90." Some little time after the initial shout of laughter had died away, the objective tests—standardized and otherwise—were offered as the proper prophylactic against this and a host of closely allied educational ills. Recent bibliographies indicate that there are nearly 500 separate tests and scales of this character available for school use at the present time.

As a last sample from the vast store of humor housed in education, we will mention the biggest joke of all, as the Professor sees it. He admits that at this early stage of agitation for this particular reform, not many have joined in his laughter, nor have many tried to correct the situation. The Professor thinks that if the school curriculum is resolved into its simplest parts, it will be self-evident that there are a few things in each subject that the pupil should learn well, learn completely, learn fully—or, in other words, that there are a few things that should be mastered. He holds there can be no half-learning or part-learning about these "few things" if the educational process is to hang together at all. It is absolutely im-

perative that you know five times four is twenty all the time, not sixty-five per cent of the time, or seventy-five per cent of the time. Yet that is just what the school permits in regard to many of these minimum essentials. In ninety-five per cent of the cases, seventy-five per cent performance is considered acceptable, and the pupil passes on to the next unit learned. A cross-section of a pupil's year, or years, in school, may reveal various degrees of progress toward learning or part learning, of a great number of vital things, but the actual attainment of complete learning, or mastery, in none. The longer the schooling process is continued, the greater the number of fragments of learning collected, and the more involved and hopeless does the chance of real learning become.

Today, the Professor is insisting that every curriculum subject be analyzed into its essential unit-learning. He insists that pupil progress become a matter of mastering the several units within the field of each curriculum subject studied. He maintains that pupil progress should not be appraised by a system of credits for courses, or even units, but simply by recording the units mastered. And if you laugh at him he simply grins and goes on with his work.

Sociology

Welfare Work and Birth Control

R. E. HOWARD

LIKE all progressive communities, we have a welfare association. It does not supplant other charitable organizations; rather it supplements their efforts, and acts as a clearing house for all, Catholic and non-Catholic alike. Thus it prevents duplication of efforts, and the imposition practised by rogues upon the charitably inclined.

It is not a very complicated organization, but it is quite efficient in its way. The management is simplicity itself. An executive secretary, who is also the case worker, has three rooms put at her disposal by a philanthropist of means. An office girl takes care of the details. Those two are the only paid workers. A board of directors, composed of men and women from different walks of life, meets every month with the secretary, to discuss general policies, and to approve bills that have been incurred during the past month. All bills are met on a budget basis by a regular monthly allowance from the community chest.

There is no special solicitation of funds. The community chest has a reserve fund to meet an emergency, such as an epidemic, or unemployment on a large scale. The Good Fellow Fund, collected by the newspapers at the approach of the holiday season, provides for a generous distribution of toys and wearing apparel among a large number of children, whose parents are invited to come and choose according to their needs. House-to-house beggars are discouraged; citizens are asked to refer all such cases at once to the Welfare Association for investigation and assistance.

As the only Catholic member of the board of directors, I have always taken quite an interest in the organization.

I have had ample opportunity to become familiar with its workings. We have a considerable foreign community. All of us have noticed they are seldom in need of assistance; it is the American element of the population that appeals most frequently for aid. The outlay for administration is generally far in excess of the amount going for relief. This procedure is justified on the ground that the aim of any welfare organization must be, primarily, to help those who apply for assistance to become self-reliant and self-supporting, so they will need no further charitable aid.

The case worker may at her discretion grant immediate relief where, in her judgment, it is needed. But the gasoline knights of the road are not encouraged to establish headquarters in the city. Prompt communication with the authorities of the place whence they hail, sends them on the highway again. Sometimes a railroad ticket is secured for stranded strangers who are down on their luck, and quite often it has been repaid in full. Rent is also paid now and then for those who are in distress, and money thus advanced is frequently returned later on. A file is kept of all cases of whatever nature with which the association comes in contact. Through correspondence with similar organizations in other cities, it becomes evident that many drifters are such by choice, and are unwilling or unfit to make an honest living. On the other side, there are many honest poor who are slow to ask for help, who appreciate what is done for them, and who do all in their power to make returns for the kindness shown to them.

Ours is an intensely industrial center. The large laboring population is entirely dependent upon the factories for subsistence. Not infrequently it happens that the Welfare Association has to supplement the income of the head of the family, because his wages are altogether inadequate to support it. It is generally conceded that our wage scale is below standard, because the employers are thoroughly organized and will not allow a union of any kind to gain a foothold in their factories. The men are at the mercy of the employers, who cut wages to the bone when the labor supply is abundant. Unwilling to pay a living wage, these same employers are willing and generous contributors to the Welfare Association. When individual cases of near-starvation are brought to their attention, the usual answer is: The man in question is unable to earn more than he is being paid.

The case worker frankly admits, in private, that the fault often lies with employers, but she is unable to do anything about it. Her particular job is not to dictate to employers, but to relieve distress. She is a level-headed person, sympathetic on the whole with the people who come under her observation, and willing to do anything for them within her means. She takes a particular interest in the children of the poor and of the drifters, and of those unfortunates whose distress is due to alcoholism. The latter are by no means few in this happy Volstead era.

One day, a short time back, I was surprised to hear her lay before the board of directors a recommendation which, in substance, amounted to this: It is generally the alco-

holic, the mentally deficient and the criminally inclined who are always in need, and who have the largest number of children; these as a rule inherit all the vices of their parents; generally such parents do not want so many children; they become an increasing charge upon the community; it seems imperative that this organization put at the disposal of such parents some scientific means to help them avoid the unwelcome burden; thus only can we at the same time decrease the number of unfit and of undesirables in the community, and make our own work more fruitful and permanent in results. In — (she named a large Western city) it is part of the welfare organization's work thus to assist families. It meets with general approval. It gives good results. And it does not come in conflict with the law.

I was rather startled by the bald proposal. No previous utterances of any kind had led me to expect it. A year before, we had refused to endorse a bill, to be introduced in the legislature, legalizing contraceptive information. I thought it the part of wisdom not to start any general discussion on that subject right then and there. Perhaps it was just an off-hand suggestion, that is, it was not intended to be carried out as a policy of the organization. I thought the subject over. The next day I went to see the lady, determined to find out just what she meant, and how far she intended to go in pressing her recommendations and in obtaining the consent of the directors.

I frankly stated the purpose of my interview: I was very anxious to find out what she had in mind by her proposal of the previous day. She countered at once: "Of course, I know the stand of the Catholic Church. I certainly would never mention this subject to our Catholic clients." "But," I insisted, "this is not exactly a matter that concerns Catholics. Scientific birth control is not wrong because it is forbidden by the Catholic Church. It is forbidden by the Catholic Church because it contravenes the law of nature and of God. It is wrong in itself. It is wrong for anyone, pagan, Protestant or Catholic. It violates the very essence of matrimony. Voluntary self-control is the only control we can approve of." I went on arguing along this line, hoping to make her see the inherent evil of the practice she advocated, apparently with a high purpose, and unconscious of the fact that it was in any way reprehensible.

She admitted that, being herself one of a large family of children, they were a real blessing in a home, to one another and to their parents. She deprecated the fact that large families seemed to go out of fashion nowadays. She pointed to the further fact that the better element of our population, who could best afford a large family and were able to educate them, were also the most reluctant to do so. "Evidently," she concluded, "times and people have changed altogether." I did not press the question, convinced from the conversation that perhaps she had spoken hastily, and would drop her proposal of the previous day as a remedial measure for poverty and mental deficiency.

Some months later a member of our board of directors read a paper before a civic organization of the city. The paper had been prepared by the same case worker, and

was intended to acquaint the members of that organization with the work of the Welfare Association. In this paper the proposal of giving scientific advice to mothers of large families was once more boldly stated as one of the aims of the Welfare Association. I have no evidence thus far that it is being carried out in practice. The moment I find this is being done, I intend to resign from the board of directors. Meanwhile I am wondering whether, and to what extent, under the guise of welfare work, birth control is being spread among our working classes and among our poor all over the country.

With Scrip and Staff

AT the opening on March 2, of the nation-wide Catholic Radio Hour being sponsored by the National Council of Catholic Men, Cardinal Hayes dwelt on the widespread interest now prevalent in religion, remarking:

Never before has the subject of religion been so widely discussed as at the present time. In happy contrast to nations that have banned religion, as Russia is doing today, our own country stands for liberty of conscience and freedom of worship. The Catholic Faith is today the religious faith of twenty million Americans. For that reason alone, if for no other, it is a matter of great interest to thousands who do not profess it. To all our fellow-citizens, without exception, we would make that Faith, in itself, its obligations and its blessings, better, more fully known. What is the Catholic Church? What does she teach? How do her teachings affect the conduct and the lives of men and women and children in their eternal hopes and in their everyday association with friend and neighbor?

"We begin a new chapter in the religious history of America and of the world," said Mr. H. H. Aylesworth, president of the National Broadcasting Company, which is handling the broadcasts, "the future of which we cannot possibly foresee." The significance of the words of Cardinal Hayes, as well as those of Mr. Aylesworth, appears at this moment, when the forces of militant atheism are bending every energy to stir up world-wide revolt against the very idea of God. It is as if the Creator had provided a universal voice so that man can meet the attempt to contradict God's sovereignty.

CRUDE and confused as are many of the questionings of the hour, their very crudeness shows the existence of this general interest. "God Without Religion" takes the first place in the articles offered by the March *Harper's*. The author, Elmer Davis, fears that the idea of a personal God, or at least a God in personal relations with His creatures, may have to perish. He asks:

But where is the God who pitieth them that fear Him like as a father pitieth His children? Several thousand years of observation of human affairs have discovered virtually no evidence of His workings; nor can we find it in the skies. It seems ridiculous to suppose that the Immanent Order of an organism whose cells are thousands of light-years wide is greatly concerned whether, on the microscopic satellite of a remote and inconsiderable star, kings rule justly, or Methodists dance.

Yet but one single production, a few days ago, of "The Green Pastures," swamped a Broadway theater with clamorings for seats at a performance which is built

neither on romance, mystery, or adventure. For this modern "miracle play" claims to be nothing more than the simple presentation of an untutored people's religious ideas, placed in all their naiveness, it is true, but in much of their grandeur as well. And anyone who watched the unfolding of the character of the superbly acted "Lord"—who walks upon the earth as a "natural man" in the guise of the "Rev. Mr. Dubois"—will also have noticed that the deepest appeal of the play was to the inner conviction of the audience that God does feel for His people; that man is greater in His sight than stars or nebulae, and that He cares most decidedly whether kings rule justly or Methodists dance.

For, as one good Methodist elder remarked once to the Pilgrim, as the said elder watched his progeny nimbly footing it across the floor at a Catholic church social, "God *loves* the happiness of the young folks, when He knows that they are truly His."

JUST what keeps Mr. Davis from advancing beyond his Spinozist, immanent, Einsteinian God—the kind that Cardinal O'Connell warned us is not a God at all—is not quite clear. His most troublesome misconception is found, perhaps, in the following paragraph, where he worries over the relation of God's will to the laws of nature:

The Catholic is quite right, then, in saying that birth control, as an interference with the processes of Nature, is a contravention of the will of God. But so is medicine, both preventive and curative; so is the building of houses, the manufacture of clothes, the construction of boats and airplanes. You may argue, of course, that God implanted the impulse to all this in the human mind, but He implanted many contradictory impulses. . . . Rebellion against God . . . i.e. an attempt to improve on Nature . . . is the incurable habit of man.

Such an objection ignores altogether the Christian ethical concept of a Divine plan with regard to man's self-development or self-perfection, with which man is free to cooperate or not, since he possesses freedom of will. Nor does it take into account that the essence of this plan consists in its conformity to the higher nature of man, to his true destiny, so that when man departs from the plan, he is truly "thwarting nature," as well as thwarting God.

Birth control is against nature, precisely because it is aimed against man's physical and spiritual development. Constructive, intelligent enterprises, like those which the author mentions, are not only in accordance with man's nature; they are, themselves, part of the Divine plan itself, which looks for their unfolding, as man cooperates with the guidance of His Creator. To suppose that only necessity, or a blind impulse,—in the sense in which "Nature" seems here understood—alone is from God; and that all "improvement" by man's free agency is necessarily a contradiction of "Nature" is to miss the first purpose of life.

Yet, with all his misunderstandings, Mr. Davis adds his honest testimony to the fact that the modern man cannot do without the idea of God, and that he is concerned as to whether God can do without him.

RATHER, said Bishop Schrembs in the main address of the opening radio hour just mentioned, nature itself proves the necessity of a personal God:

Philosophy proves to us the necessity of religion from the very nature of man. Man has a dual life, the life of the senses and the life of reason. Religion is not necessary for the mere animal life of man. A man may be a sleek animal, without religion. Yet even here, mere animal life in man will be more perfect, more enduring and fraught with greater happiness when regulated by the dictates of religion. . . .

At the very foundation of man's perfection and happiness lie the great problems of life. They demand a satisfactory answer. What am I? Whence did I come? Why am I here? Whither am I going? How will I reach my end, and purpose in life? Who will answer these questions? If life means but to be born, weep and suffer, perhaps rise a little in the world, make a little noise, carry an abiding anxiety in our bosom, and then end in a grave of nothingness; if this be life, then it were better to be a brute, for a brute, inasmuch as it suffers no remorse, would in that case be happier than man. Life has no purpose, is devoid of every real lasting comfort, without religion.

"The earth," remarks one of the angelic Women Cleaners to the other, in "The Green Pastures," "is the latest scandal. Everybody's talkin' about it."

True; and where human conversation ends, the popular magazines take it up. But why should all the scandal in the earth keep us from the simple fact that God made the earth; that He loves its inhabitants, and that He died to redeem them?

SAID Cardinal Hayes furthermore, "This radio hour is one of service to America, which certainly will listen in interestedly, and even sympathetically, I am sure, to the voice of the ancient Church with its historic background. . . ." The *interest* I have already touched upon. That there is *sympathy* for the Church's message as well, many a little incident will doubtless show.

One recent incident shows how this sympathy may unexpectedly come to light. One of the many items in the recent successful drive for John Carroll University in Cleveland was the following letter, addressed to Father Borelli, a French Jesuit now residing in Lyon, and dated from Cleveland, January 30, 1930.

To the Trustees of John Carroll University:

Those whose names appear below served with the 158th Field Artillery Brigade, American Expeditionary Forces. To this brigade during the whole of our active service in France, was attached Captain Georges Borelli of the French Artillery. Since the Armistice Captain Borelli has become a Jesuit priest and is now residing at a Jesuit College at 4 Montée de Fourvière, Lyon, France.

Our contribution to the John Carroll Building fund is made in honor of Father Borelli, who during the entire war served his own country, and later also the armies of the United States, in the stubborn struggle against the common foe, with unusual ability and complete devotion, and since has devoted his life to his Church.

We hold him in the highest esteem and affection, and it is our privilege collectively as officers of the 158th Field Artillery Brigade, A.E.F., now residing in Cleveland, to make this contribution in his honor.

Signed: John L. Price, C. M. Colyer, H. L. Stewart, Richard P. Nash, Frank E. House, Jr., Ernest C. Dempsey, John B. Dempsey, John S. Fleek.

According to Father Borelli, all of the signers are non-Catholics.

THE PILGRIM.

Literature

That Dangerous Reading Habit

FRANCIS TALBOT, S. J.

ONCE upon a time there was a poor college professor. (Since I was once a college professor, I know how poor one may be.) For a mere pittance, he was engaged in lecturing his students on English Literature. He knew a great deal about Shakespeare and Milton, about Dryden, Addison and Pope, about Goldsmith and Burns, about Wordsworth, Scott and Lamb, about Coleridge, Byron, Keats and Shelley, about Dickens, Thackeray, Tennyson, Carlyle, Ruskin and Browning, about Newman and Francis Thompson. He could recognize certain other names as those of classical authors, such as Macaulay, Eliot and De Quincey, but he would not care to discuss them in his lectures without more immediate preparation.

This poor professor was reasonably capable of conducting his course in English Literature as long as that literature was created last century, or, in fact, several centuries ago. Whenever a date or a name was involved, he had little difficulty about verifying the detail, for he had two or three histories of English Literature in his bookcase. In the matter of appreciating the poets, of knowing which poem was better, of evaluating the style of the essayist, he could lay his finger on several paragraphs completely settling the poet or the essayist.

When the poor professor lectured to the Freshmen or the Sophomores, he could be delicately supercilious. These untutored students were most backward in their literary development. And so the professor put the command upon them, that they must acquire the reading habit. He made it an essential part of his lecture course that his students should read and read, that they should absorb the beauty and the richness of great books. Before they left his care, the professor told them, they must be well-read men.

The poor professor did his duty well. He forced his Freshmen and his Sophomores to read books. He was too shrewd to tolerate any of the evasions of which students are capable. He demanded his weekly report on extra-curricular reading. His students read more of Shakespeare than was treated of in lecture, more of Shelley, and of Scott, than was required. At first, they thought it was an awful bore to be made to read a book. But then they began to think it was more interesting than studying their Latin or plugging up on their calculus. Finally, the professor brought his students to that most desirable of states, the one in which a student finds true pleasure in books. In one word, the professor had bestowed the reading habit upon his students.

Through an oversight, I neglected to mention that the poor professor lectured in a Catholic college. One would be apt to overlook this in view of the fact that the professor's lectures could just as well have been given in a secular college. Practically all of the histories of English Literature from which he drew his appreciations and evaluations were compiled by those not of the professor's

Faith. And the masterpieces of literature that he insisted should be read by his students were the same masterpieces that were read in all non-Catholic institutions. It is not strange, then, that I should have failed to mention that the poor professor was a Catholic.

While the professor was engaged in creating the reading habit in the untutored Freshman and Sophomore classes, he was serenely capable. He could direct his students to the best books; he could draw up lists of books that every college man should read or should have read. The poor professor, however, had done his work too efficiently. He opened the gates, so that a deluge poured through which he was unable to control.

As the worm turns, so the Freshman became a Senior with a fully developed reading habit. Then it was that the capable professor began to be poor and embarrassed. He realized with deep chagrin that he had put a dangerous weapon in the hands of his students. He had taught them to love Shakespeare. But now, as Seniors, they would rush up to him with a green-covered book in their hands and ask: "Professor, what do you think of Eugene O'Neill?" He had opened their minds to the romanticism of Scott and to the realism of Thackeray. They now accosted him, on his way from lecture, with questions about such unfamiliar names as Ebanyeth, and Drizer, and Louis, and Menkin, and Hemming Way and a host of others that he could not remember. Sadly, the story ends with the professor sedulously avoiding all the students in whom he had sown the reading habit, and the students in whom that habit had bloomed, never consulting the professor about their reading.

Having been a poor professor once, I would hesitate long before I would be responsible for making the lot of the professor more difficult. For that reason, I would not suggest to college students that they should go boldly up to their professor of English Literature and ask him to give them a list of the best modern Catholic biographies, or request him to name five or six good novels, not old-fashioned ones, of course, but late novels. Nor would I embarrass my former colleagues by intimating to their students that they should seek to find out what is wrong with Lippmann or Durant or H. G. Wells before they waste their time on such reading. And yet, in the larger interests of Catholic literature, I am strongly tempted to run the danger of making the poor professor's life less endurable.

A solid and interested Catholic reading public, to my mind, should have its origin in the Catholic colleges. If there does not happen to be, and there isn't, at the present time such a Catholic reading public, the fault cannot be traced solely to the business and the professional men, nor to the cultured, intelligent ladies, who once attended the poor professor's lectures. All of the classical books that these graduates were forced to read were not Catholic. All of the great names in the English tradition of letters that they were forced to memorize were, with few exceptions, not Catholic, either. These graduates, in their younger years, were precocious enough to conclude that their religion was not a necessary adjunct in literature. The conclusion was formed, without conscious

effort, that Catholic literature either did not exist or did not matter.

In their later college years, the graduates may recall, some one or other happened to advise them that they should read Catholic books and that they should avoid modern, bad books as they would poison. They recalled that they took this advice to heart. They made some inquiries about these Catholic books; but the only ones that their professors could mention were terribly pious, or awfully deep, or just silly. They were sincere, too, when they asked about those modern authors whose books should not be read by good Catholics; the professors were somewhat vague and unsatisfactory in their answers about trashy modern novels and the false biographies that were being published nowadays. These former students would have been glad to have had some direction in their reading of modern books. But their former professors did not seem to be able to offer much information about modern literature, either Catholic or non-Catholic. A good reading habit was formed in the students, and then the reading habit was lost to Catholic literature.

With all the classics read and mastered, the students, with their reading eyes opened, began to look outside their little nest and to venture even beyond where their teachers lead them. Having the reading habit, they sought the daily news of books and authors. On a Sunday morning, they would naturally turn to the book section of the paper and discover a flattering review of Bertrand Russell's new book, or an enthusiastic criticism of Aldous Huxley's latest masterpiece, or a most intensely interesting interview with George Bernard Shaw. They paused over an advertisement: Liam O'Flaherty is acclaimed as the greatest living Irish author; another author is advertised as having written a book that "Surpasses Aristotle's 'Metaphysics' and Kant's 'Critique of Pure Reason'"; and words even fail the publicity writers in telling how marvelous are Vina Delmar, John Galsworthy, John Erskine and Elinor Glyn. The college students, whenever they wanted any information about the contemporary writers, received their education from the logrollers and the emancipated who wrote blurbs, advertisements and reviews. They should have had their questions answered by their professors of English literature, or of philosophy, or of religion. The reading habit was planted and nurtured; but when it grew, it was allowed to run wild.

If all the former Catholic students of college and high school who were taught the comfort of reading a good book and who experienced the entertainment to be derived from an interesting book, were to be counted on as readers of contemporary Catholic books, then we would have a Catholic reading public that was not disgracefully small and a body of Catholic authors who could support themselves. But the students have not been told about the modern Catholic authors by their professors. It might be suspected, even, that the professors were not themselves keeping up with contemporary Catholic books. But they surely must know, even though they don't tell their students, that there is a good series of essays just out by Chesterton or Ronald Knox, that Owen Francis Dudley has just published a tremendously interesting novel, that

James B. Connolly is the author of some sea yarns that are worth being gathered into a brand new edition, that D. B. Wyndham Lewis' latest biography is even better than the one which the Literary Guild chose.

Notes like these about our modern Catholic writers should not be kept back from the students by the knowing professors. It seems to me that if the college professors told their students about the best Catholic books, and even loaned the students a dollar or two to buy the books, then we would begin to have a real, interested and important Catholic reading public. We might even develop one or two first-class Catholic writers in the next generation.

REVIEWS

Catholic Mysticism. By A. J. FRANCIS STANTON. St. Louis: B. Herder Book Company. \$1.35.

This is a series of lectures in style that is succinct and readable and in presentation and treatment that is clear and orthodox. The ground is cleared in the first two lectures by an exposition of false ideas on mysticism and a lucid explanation of its true nature. This approaching God "that is lived and not theorized," the reader is warned, is not palmistry, pantheism, symbolism, spiritualism or what not; neither is it, as Dean Inge would have it, essentially psycho-physical phenomena, such as ecstasies, raptures, etc., although these in some cases may be accidental appendages to true mysticism. Yet they are always to be feared and only accepted with the greatest caution and reason. Nor may Quietism lay claim to mysticism, which is essentially activity; for the Quietist would repose in the utter oblivion or cessation of all activity of the soul's faculties. True mysticism, in the words of the Rev. Hugh Pope, O.P., is "union with God based essentially on prayer and contemplation." It is a union of man's will with the Divine will in a most perfect and active degree; so much so that in mystical prayer the will is mainly operative in loving God and in conforming itself to the Divine Will whilst the object of the intellect and other faculties is considerably reduced in extent. The third lecture illustrates the value of the contemplative cloisters as true centers of great creative forces which the world does not appreciate, because they are silent and hidden. "The law of prayer is one of the mightiest laws by which God rules the world." The important part in history played by saints like Benedict, Bernard, Teresa and other mystics is well presented by the author. In the fourth and last lecture the spirit of prayer that has existed in various classes of people in the world is emphasized; as, for example, in the Italian maid Gemma Galgani; in children like Little Nellie of Holy God in Ireland; in Guy de Fontgalland, a twelve-year-old French boy; and in Matthew Talbot, an aged Irish laborer; all of whom had a close union with God in prayer in spite of the very busy lives which some of them knew and the innumerable distractions of modern life which all have to combat. The author of this work has done a great service in introducing Religious and lay people also to the widely misunderstood subject of Catholic mysticism.

T. R. M.

The Economic Interpretation of History. By HENRY SÉE. Translation and Introduction by Melvin M. Knight. New York: Adelphi Company. \$3.00.

Do economic phenomena furnish the key to all historical development? If not predominant and decisive, what is their real importance? This is the problem of historical knowledge which is examined in this book. Since, however, the economic interpretation is so closely bound up with the materialistic conception of history, the first part of the book is devoted to the character and genesis of the doctrine which claims that the visible facts of history merely reveal the economic structure. According to this theory, all conflicts waged in the religious, political, philosophic or social field are in reality merely the translation of conflicts waged between classes, and the existence of these classes, as well as the clashes between them, is determined by the degree of de-

velopment in their economic condition, by their mode of production and by the method of exchange derived from it. This law, in history, would be "as important as the law of the transformation of energy in the mathematical science." The truth is much more complex. Professor Sée criticizes this so-called law as a conception fully as aprioristic as the Hegelian dialectic on which it is based. "The more political economy becomes impregnated with history and the historical method," he adds, "the better it will understand that it cannot aspire to determine laws analogous to those of the physical sciences." The criticisms of the German Socialist, Eduard Bernstein, are noted wherein it is shown that the number of persons participating in capital as shareholders in stock companies has been increasing instead of diminishing. As a corrective the concentration of financial capitalism is characterized as the closest approximation of Marxian predictions of change and catastrophe. To declare, therefore, as Kautsky did in 1906, that "events have fully justified the Marxian doctrine" is, in the words of Prof. Sée, himself a Socialist, "to misconceive reality to an extraordinary degree." The Bolshevik revolution itself, in spite of appearances, is a refutation of Marx's predictions, for it broke out in the very country of all Europe where capitalist society was the least developed, and where it had least paved the way for communist society. Economics is even less happy in explaining religious and intellectual phenomena. Christianity is intelligible in terms of God, not Mammon. Says Prof. Sée: "The wind bloweth where it listeth: it is not to the economic prosperity of Elizabeth's time that we owe the genius of Shakespeare, nor was it the splendor of Louis XIV's court that gave us men like Molière and Racine." And yet it may be admitted that economic phenomena exert considerable influence on the progress of history. The Industrial Revolution is too recent to be forgotten. How can one really understand the organization of any society if one does not know the organization of labor, the system of industry, the commercial customs, the agrarian regime, etc.? Commercial rivalries have led to wars and may lead to others. The outstanding merit of the economic interpretation of history has been to free us from the idea that great men alone make history, and to draw attention of historians to the less dramatic phenomena which reveal ordinary human life and that silent mass of toilers who are very real actors in the human drama. Even temporary aberrations are apt to be stimulating.

J. F. T.

From Quebec to New Orleans. By J. H. SCHLARMAN, Ph.D. Belleville, Ill.: Buechler Publishing Company. \$5.00.

That Catholicism thrives today in the Dominion, the Illinois country, and in the fertile and extensive regions of the *Mitchi Sipi* valley was due to the untiring, courageous and self-sacrificing efforts of the early French missionaries, Recollets, Jesuits and the small army of secular clergy who marched forth into the unknown for God and country from the portals of Laval seminary. The tactic of the French, however nebulous at the time, is now quite clear. They captured three rivers, the St. Lawrence, Ohio and the Mississippi; Hudson Bay, the Gulfs of St. Lawrence and Mexico; and five inland lakes of tremendous importance, Erie, Ontario, Michigan, Huron and Superior. This meant the conquest of a continent. That neither French military strength nor French diplomacy was equal to the task of holding the vast area intact is the chief reason why the St. Louis *Globe-Democrat* is published in English today. The story of the conquest is told again in this latest volume. It is really a contribution to our early Church history in America. Examining the sources and drawing upon a host of reputable secondary works in English, French and German, Msgr. Schlarman weaves for himself and his readers an integral tale, which can properly be described, as the story of the French tradition of the Catholic Church in America. We regard it as authentic, accurate in detail, and presenting an integrity which is decidedly pleasing and valuable. Matters of controversy, as for instance, the Jolliet-Marquette dispute, or the question of Father Gravier's jurisdiction in the Illinois territory, naturally come up for discussion, but the author always displays good historical technique. For the average reader the wide sweep of the narrative, the fearful, and one may say frightful hardships, endured by the

explorers and missionaries and the sense of impending doom and tragedy which dogged their trails in the ancient forests and Indian villages will be of greatest interest. He will know the French at their best, and come to admire more the achievement they wrought for the Church in this country. The book is well edited, excellently printed and handsomely illustrated. The Catholic reading public should buy it.

P. V. M.

BOOKS AND AUTHORS

Lenten Readings.—From the writings of the Rt. Rev. Paul Wilhelm v. Keppler, the distinguished Bishop of Rottenburg, Aug. F. Brockland has gathered a number of sermons on the sufferings of Our Lord and adapted them to the situation and needs of English speaking Catholics under the title "The Passion" (Herder. \$1.75). While, as might be anticipated, the thoughts that the preacher suggests are in no sense novel, they are presented in a forceful and convincing manner, and the lessons that they would bring home are illustrated by allusions or examples that give them added force. Included in the volume is an entire series of discourses on Christ's seven words on the Cross which, in view of the movement among the Faithful to practise the Three Hours devotion on Good Friday, may prove especially profitable either for the guidance of the preacher or for the pious meditation of the laity. In general "The Passion" may serve for reading or meditation at any time during the season of Lent, or when otherwise the pious Christian would attune his soul to the great mystery of the Cross, whereby his redemption was accomplished and the infinite love of the Man-God so abundantly manifested.

In "The Sacred Passion" (London: Burns, Oates and Washbourne), the Rev. Charles F. Blount, S.J., offers a series of short points for mental prayer on the outstanding events from the supper at Bethany until the tragedy of Calvary was accomplished. Each specific meditation topic has several sets of points with a general historical account and common "preludes" preceding. At a time when the popularization of the Retreat Movement is restoring to the laity the lost habit of mental prayer, such a volume as Father Blount's promises to be particularly helpful towards assisting the ambitious soul to deal more intimately with God in prayer than is usually done when so-called vocal prayer is alone employed. As a help to presenting the spirit of his meditations in a new form under each theme the author generally includes a hymn, original or translated, that can also be made to have very powerful and significant prayer value.

Reason and Revelation have both agreed that for the human soul prayer is, in the spiritual order, almost what air is for man's physical well-being. The creature must be kept in contact with the Creator. In the catechism prayer is usually defined as the raising of the mind and heart to God for the fourfold purpose of adoration, thanksgiving, propitiation, and petition. Already in an earlier volume the Rev. Raoul Plus, S.J., explained how man may develop a habit of habitually raising his mind and heart to God. In "How To Pray Well" (Benziger.), the same popular ascetical writer offers a commentary on the fourfold character and purpose of prayer. The chapters are rich in helpful reflections for those who are eager to pray well and yet worry as to just how to worship God easily, sweetly, and practically. They may well serve either for reading or short reflective periods.

In the hope of fostering more widespread devotion to the Third Person of the Adorable Trinity, the Rev. F. X. Lasance has added to his long series of prayer manuals, "Come Holy Spirit" (Benziger. \$1.50). The content of the little volume, partly meditative and partly devotional, is compiled from various dogmatic and ascetical sources. Father Lasance bases his practices on the principle that it is the peculiar mission of the Holy Ghost to sanctify the human soul as it was the unique function of the Incarnate Word to redeem man. The author makes a special appeal for the spread of the devotion among the clergy and in the cloister, and there is no doubt that the little manual is well adapted to serve this purpose.

Many Mansions Series.—Though Religious are a commonplace in the United States, many of the Faithful are far from understanding their position and function in the Church, much less the characteristics that differentiate the Orders. For the purpose of affording the interested laity some information about the different Religious bodies that serve Holy Mother Church and of acquainting them with their scope and spirit the "Many Mansions Series" has been projected and will offer short treatises on the different Orders. To introduce the series Dom David Knowles, O.S.B., has written "The Benedictines"; the Rev. John-Baptist Reeves, O.P., "The Dominicans"; and the Most Rev. Alban Goodier, S.J., Archbishop of Hierapolis, "The Jesuits" (Macmillan. 80c. each). Each of these volumes essays to sketch the origin of the Order with which it deals, the purpose of the Founder in establishing his Religious community, and something of the character of the work in which it engages and the spirit that is meant to actuate its activities and members. A study of these volumes will show the wide variety in the asceticism of the Church and how the spirit of Catholicism readily combines in the different Religious families a striking unity with a marked diversity. The little series should do much to remove misunderstanding about Religious Orders and at the same time may serve to introduce young people who are contemplating the consecration of their lives to God to the various opportunities for work for the Divine glory that each Order affords. It is not unlikely that many non-Catholics will be intrigued by reading these sketches, since traditional historical misrepresentations about monks and other Religious have stimulated even their curiosity regarding life in the cloister. On this account the volumes will help to remove prejudice and create a more intelligent understanding and appreciation of Catholicism. The Introductions to the volumes are contributed by the Rev. J. Hugh Diman, O.S.B., the Rev. Thomas M. Schwertner, O.P., and the Rev. Wilfrid Parsons, S.J., respectively.

Convent Tales.—The story of the Franciscan Convent of Perpetual Adoration, Drumshanbo, County Leitrim, Ireland, and its foundresses, Mother Elizabeth of St. Clare Law, Mother Mary of St. Joseph Horne, and Mother Mary Immaculate of St. Agnes Grattan, as compiled from the annals and records of the convent by Mrs. Thomas Concannon, makes up the content of "At the Court of the Eucharistic King" (Dublin: Gill and Sons. 7/6). Like the history of most convent foundations, the story is one of generous and heroic pioneering and at the same time of more than ordinary cloistral fervor. The convent of Drumshanbo was the first shrine of perpetual adoration in Ireland. The Order itself is enclosed and contemplative. For both these reasons the volume makes edifying reading. Even in the United States it should attract interest and attention for many of the Faithful, not to mention our Religious women, since the Franciscan Sisters of Perpetual Adoration are not unknown amongst us.

"Bonne Mère" (Herder. \$2.00) is another interesting story of a Religious foundress, Reverend Mother Chupin, to whose zeal and piety the Church is indebted for the Congregation of Our Lady of Grace, Chatillon-sous-Bagneux, (Seine, France). Originally written in Mother Chupin's own native tongue, her biography is here presented translated and slightly abridged by the Dominican Sisters of Portobello Road, London, her spiritual "granddaughters." Henry Bordeaux of the French Academy writes the preface. This simple but notable French woman was born at Nantes at the close of the Empire: she died in April, 1896, leaving behind to mourn her thousands and thousands of derelict girls for whom her charity had found a shelter and whom she and her Sisters served to bring them back to God. One famous admirer has christened the generous Mother "The Divine Ragpicker." There is real romance in the way in which she passed through life coming across worn and soiled souls thrown to the gutter and missed none of them in her supernatural quest. The volume is a lesson in the Divine charity of the Church and will be an inspiration to readers if not to imitate Bonne Mère at least to foster a wider Christian charity towards the fallen.

Red Ending. The Wings of the Eagle. One Lovely Moron. The Borgia Cabinet.

The life tragedy of Belano Farrell is the theme of Harry Hervey's dramatic attempt called "Red Ending" (Liveright. \$2.50). The author concocts a case against mother-love, showing the disasters it may cause in a highly exaggerated form not only to the child on whom it is lavished, but also for the unfortunate offspring who fails to receive a proper share of maternal affection. Belano cannot escape from the old city of Charleston, South Carolina, nor from the power of a fanatical parent who nourishes an insane affection for an older son. The story, at best, achieves mediocrity. It entrusts philosophy of life to the shallow and silly little Marianne, Marianne, Belano's sweetheart; it feeds the passionate affection of Laura for Dominy by the lies of Charles Semprez, Dominy's closest friend, who eventually replaces him in the mother's heart; it tortures the weak soul of Belano until he becomes guilty of murder and finally in utter despair commits suicide. This is the "red ending" effectually brought about by insidious propaganda for revolt, without distinction, against parental affection and for hatred of what is called the human race. However, little harm can come from a book of this kind. It will bring about its own death through its overexertion to hide a monotonous mediocrity.

Gilbert Seldes first ventured into the fields of fiction with "The Wings of the Eagle" (Little, Brown. \$2.50). But unfortunately he brought with him little of the equipment which brings success and acclaim to a writer with a gift for fiction. On the contrary the story of Stephen Lodor, the Polish dreamer, who established the farming community called "Unity," reads more like an overgrown essay that got beyond the writer's control. The reader is warned that this story is "neither a satire nor a tract." Hence the reader must determine the classification for himself. He will undertake no small task when he attempts to estimate the nature and value of the hero's alleged "victory over life." One can hardly escape the conviction that after all the author's eagle was merely stuffed with straw dreams and met its fate solely because the directing hand pulled the strings in that direction.

The professor of Applied Psychology at Minnewaska University was well practised in the use of a pistol, and his skill proved a great asset to him on at least one occasion. But soft-lead bullets are prone to ricochet even under the control of a University professor. Just such a chance mishap introduces Dan Cupid on the scene of the quarry where Prof. Michael Torr was pursuing his research and where also behind a screen of bushes was concealed "One Lovely Moron" (Doubleday, Doran, \$2.00). Before Lucian Cary finishes this amusing account of the University president's youngest daughter, the reader is in perfect agreement that Brenda is not only a moron, but utterly irresponsible. That is, until she has sloughed her prejudices for Applied Psychology and also disrupted several institutions. Underneath and behind all the bright humor and ridiculous situations there is a serious lesson. Yet it is administered so painlessly that one reflects only after Michael Torr and Brenda Bereson have been blissfully settled in the porch settee.

J. S. Fletcher tells another baffling mystery story in "The Borgia Cabinet" (Knopf. \$2.00). The title itself attracts the reader's suspicions and arouses interest. With the discovery of Sir Charles Stanmore's death as the result of one of the rare oriental poisons contained in the cabinet an accusing finger is pointed first to the wife, who hated Sir Charles, and who also owned the cabinet; then to an ambitious nephew; and, in turn, to a malicious secretary and other members of the Stanmore household. But it is not until a second murder has been discovered that a solution is found for the baronet's death and the generous incidental mysteries of the loss of a diamond necklace and the existence of a second will. The honors go to Detective Sergeant Charlesworth for his effective handling of the case. Mr. Fletcher, with his usual mastery of suspense, has given a first-class performance.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Motion Pictures

To the Editor of AMERICA:

The strong and finely intelligent letter of Thomas F. Daly, in the issue of AMERICA for March 8, tempts me again to presume upon your privileged space, for Mr. Daly's letter is an inquiry which many of your readers may be glad to have answered.

The Motion Picture Bureau of the Federation of Catholic Alumnae has been aware for years of a tremendous burden of responsibility, and of usefulness, in publishing a regular free service of endorsed motion pictures. From actual statistics we know that 115,000,000 people, in this country alone, see motion pictures every week. Father Garesché has computed that approximately one-tenth of these are Catholic—surely an important missionary field for any group to hope to reach and influence.

It has been our experience, as Father Lord has so ably said, "that an ounce of constructive praise is worth more than a ton of condemnation." And our experience has been practical, not theoretical, in this matter. Last year a tawdry sex picture played in a small theater in Brooklyn. The Brooklyn *Daily Eagle* denounced the film scathingly and printed columns of opinions on it by public-spirited citizens. The result was that a mediocre and vulgar picture received such excellent free publicity that the theater which had been moderately filled was immediately jammed to the doors and a picture that would ordinarily have passed into painless obscurity was booked for two return engagements in Brooklyn and a dozen unexpected houses in nearby communities.

This, we believe, is a matter of general psychology, not of individual reaction. A woman whom I know personally bought a book a few weeks ago on the recommendation of a sales person with whom she had often dealt. Her husband, glancing through it casually, asked with amazement how she happened to buy such a filthy thing and instructed her to return it at once. She took it back to her dealer with a good deal of indignation, and while she waited for her credit slip heard a woman at her left say, "I'll take a copy of that book," and the woman at her right adding "You can give me one, too."

It is an infallible rule that to point out an evil thing is to attract new audiences to it. Mr. Daly has forgotten that the vast majority of the weekly movie-going millions are not possessed of his finely ethical and discriminating mind!

But may we add for his assurance in this matter that this Bureau is actually doing something about the bad pictures, although we are not talking in public places about them. Our Review Committees see practically every picture released by the industry in this country and nearly every one from abroad. If a picture is not on our lists, then that means that we have found something in it that caused us to preclude it. In every month we find a large proportion of worth-while pictures suitable for discriminating audiences. In the same period we find many offensive, tawdry, vulgar, and suggestively immoral pictures. For every one that we fail to endorse, we send a duplicate of our review ballot, with a letter of explanation to the executives of the company making the picture, and to the director and studio where it was produced. We point out our objections and the loss in priceless publicity which the picture has sustained because of its title, theme, or offensive episodes. It would surprise Mr. Daly and many of your readers to know the immediate reaction this brings about. Frequently the producing company offers to make the required changes in order that the picture may merit our endorsement. Expensive revisions have been made, titles re-worded, episodes cut, and whole scenarios cast into discard through this method of cooperation and constructive criticism.

Last year, our Bureau made a careful and detailed study of underworld pictures, which had been badly overdone. Our resume

was sent to the heads of the companies, with the notice that for a period of one year our lists and radio talks would not refer to any underworld subject no matter how artistically or strongly it was presented. We believe that this, as much as any other reason, explains why, in the past several months, the underworld themes have gone rather sharply out of fashion. At present we are compiling files on unnecessary drinking and night-club scenes, and on salacious titles.

It is our experience, after eight years of intimate contact with the makers of motion pictures, that the men in this industry are willing to receive and to act upon helpful criticism. Their co-operation with us has been surprising and gratifying! And it has won very definite results. In return, we publicly commend their worth-while products. We try to win appreciative and discriminating people to the support of better pictures, through press and radio broadcasting. Our monthly free list goes to Protestant ministers and to other groups and clubs; it is hung on dozens of Y. M. C. A. and Knights of Columbus bulletin boards; hundreds of public libraries keep it on their bulletin boards all month, and the librarians write us that it helps them to give the proper advice to children. It has recently gone on a new adventure into the book racks of churches.

We appreciate Mr. Daly's good letter and hope that this explanation of our methods may answer some of his doubts.

Brooklyn.

RITA C. MCGOLDRICK, *Chairman,*
Motion Picture Bureau, I. F. C. A.

Straws in the Wind of Bolshevism

To the Editor of AMERICA:

Perhaps we can best understand what is that "full-religious-liberty-as-long-as-not-contrary-to-law," now flourishing in Russia according to dispatches from Moscow, by listening to the Bolshevik account of religious violation of the law.

The publication, *Rabotchaja* (Moscow, December 25, 1929), says:

In the department of Baumansky a group of believing children has been organized, to whom religious talks are given, the divine law is explained and pictures and crosses given.

These are facts taking place even now. How much there must have been of this in the past! The trials of Kimra, Anfalov, Serpukhov and the Feodoretskys give us a sufficiently clear picture of the contra-revolutionary activities of our enemies.

Another straw: The publication, *Besbozhnik*, the Government's subsidized organ of its culture, necessary to the perpetuation of the State, regularly prints the names, addresses, occupations of those who have part in the care of religious services or churches. They are represented as enemies of the country and treasonable agents of capitalistic countries. Naturally it means ruin to be a Christian.

One of the most effective methods of having the laws on religion well observed is publication of the names of the "criminals." Thus *Besbozhnik*:

Scheidin is a big meat dealer. He holds that Jews should not buy meat that is not killed according to Jewish rites. Of course, he charges one-eighth of a rouble per pound more than the governmental store [June 2].

Chokov, who belongs to the Soviet party, in the village of Shmarnoye, province of Stary Oskol, government of Voronezh, has ikons [religious pictures] in his home [June 9].

Platonov, who is a Soviet member, has married Miss Kurglova with a religious ceremony [June 9, with addresses].

Kostakov permits his children to be baptized [June 9].

B. Andreev, D. Murashkin, Shorinkov, all Soviet members, profess religion. Murashkin has his children baptized by the priest because he is afraid to have them baptized in the church [July 14].

All religious acts and all persons taking part in those acts must be registered with the Government. Then persecution follows because of their "contra-revolutionary mentality," i.e., because they are not atheists; for atheism according to the Soviets is the fundamental and necessary mental attitude of the Soviet. Such believers are forced out of the factories by the atheists. They cannot get cards for meat, bread, etc., except with great difficulty,

since they are "inimical to the Government." Their lodging, which is governmentally determined, is taken away and no other lodging is available to them except at prohibitive prices. No one dares show them any consideration, lest he draw the lightning on himself.

Straw No. 3. The publication, *Antireligioznik* (No. 12, December, 1929, p. 65) reports an inquiry as to the state of atheism amongst factory workers and peasants in the department of Sebastopol of Moscow:

The comrades (700 men and 13 women) were examined so that they should first explain for ten minutes what was the religious character of their past and the reasons why they had given up religion. Then they were questioned by the board of examiners....According to the records, the inquiry embraced a dozen nationalities....Seven of the examined were under twenty years of age and sixteen over thirty years of age. Thus practically all were between twenty and thirty. Seventy-five per cent were workmen, twenty-five per cent were officials.

Nearly all of those who had reached middle age were at one time believers in God. The young generation of atheists up to the age of twenty-five years were such in general because "no one obliged me to believe in God"; "I never had any idea of God"; "I never heard any religious instruction"; "I was brought up in a family of atheists."

After the revolution of 1905, atheism began to penetrate into the classes of workingmen and peasants and soon after we find whole families of atheists, and atheists "by heredity" [children born of atheist parents]. After the revolution of 1917 the number of atheists greatly increased, and so we are not surprised to find that amongst the comrades under twenty years seventy per cent are atheists by birth, while above the age of twenty only twelve per cent are hereditary atheists.

Straw No. 4: The publication, *Antireligioznik*, (December, 1929):

In the purification of the Soviet party of Kokande in Fergansk a hideous state of affairs was unveiled: A religious sect has been organized and performed religious services for a number of years as a cell [division] of the Communist party!

Finally, there is the profanation of the vessels of the Holy of Holies. The following is quoted from an auctioneer's advertisement in the *London Times* (May 28, 1929):

The most magnificent lots which have ever reached these rooms during the whole of my experience as an auctioneer are two beautiful Russian chalices of virgin gold. The photographs give only a slight idea of the exquisite workmanship.

The larger, weighing 108 oz. is enriched with 1,350 brilliants and numerous small diamonds. There are also six finely carved cameos and two intaglios. It is 13 in. high, and bears an inscription in Russian, which translated reads: "This is the blood, shed for the remission of sins, drink ye all of it."

The smaller chalice, 41 oz., height 10¾ in., has 100 brilliants, numerous rubies, and a cross of rubies, surmounted by the Imperial Crown. It is inscribed:—

"In the year 1821 this golden vessel, with all that belongs to it, was consecrated in the St. Petersburg Cathedral. . . ."

The advertiser assures his readers that all the goods offered for sale are from "private sources," no trade goods, etc.

Rome.

F. J. MCGARRIGLE, S.J.

General Scammon in the "Catholic World"

To the Editor of AMERICA:

For the information of Sister M. Mechtilde, whose letter appeared in the issue of AMERICA for February 15, and for others who will be interested, I list the following articles by Gen. E. Parker Scammon which I find in files of the *Catholic World* in our Knights of Columbus Library:

February, 1892: "Recollections of Florida and the South";

May, 1892: "On the Upper Lakes Forty Years Ago";

November, 1892: "Maine" (continued in December, 1892, and January, 1893);

July, 1893: "West Virginia and Some Incidents of the Civil War."

We are very proud of our possession of 129 volumes of the *Catholic World*.

Los Angeles..

GEORGE S. TUIE, *Librarian*.